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HISTORY

OF THE

FIRST CONGREGATIONAL CHURCH, STONINGTON, CONN.,

1674—1874.

WITH THE REPORT OF
BI-CENTENNIAL PROCEEDINGS,

JUNE 3, 1874.

WITH APPENDIX

CONTAINING

STATISTICS OF THE CHURCH.

BY

RICHARD A. WHEELER.

Two hundred years of prayer and praise,
Of winter months, and summer days!
Yet love divine from age to age,
Hath kept our precious heritage!

NORWICH, CONN.
T. H. DAVIS AND COMPANY.
1875.

RIVERSIDE, CAMBRIDGE:

PRINTED BY H. O. HOUGHTON AND COMPANY.

PREFACE.

—♦— 12C4247

THIS book is designed to preserve and perpetuate what the writer has been able to gather up concerning the history of the First Congregational Church of Stonington, Conn., and the proceedings of the Bi-Centennial celebration held June 3, 1874, under the auspices of the descendants of its founders.

That celebration will stand as a landmark in her history for ages, and will be remembered by all who participated in it, as an occasion of great enjoyment.

The preparations were so elaborate, and the arrangements for the same, so complete, and the success of the undertaking so far exceeding all expectations, that some enduring memorial is due to those who worked out the grand result.

With this preface the book is submitted to the public.

R. A. W.

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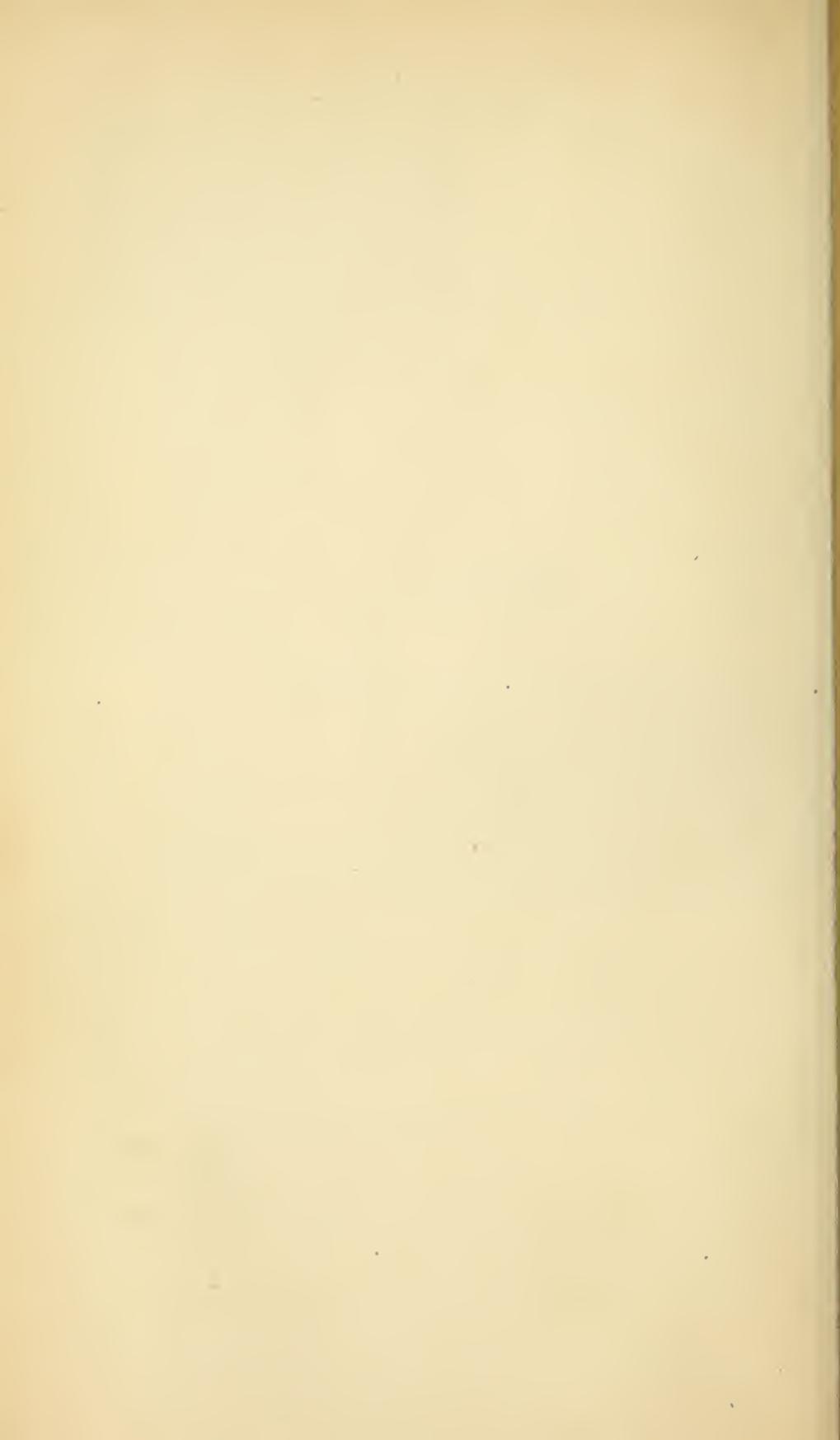
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ERRATA.

Page 3, 2d column of gentlemen's names, for Henry H., read Henry M.
Page 4, 2d column of ladies names, for Phebe E., read Phebe J.
Page 8, in list of secretaries, for Eliza, read Eliza M.
Page 59, 12th line from bottom, for May, read Maj.
Page 112, last line, for Williams, read William.
Page 179, 8th line from bottom, for has, read have.
Page 183, 14th line from top, for Cutling, read Cutting.
Wherever Pawcatuc occurs, read Pawcatuck.
Page 299. In bounding Captain John Gallup's homestead on the south, before "Captain Denison's land," add "Captain John Stanton's homestead place."



BI-CENTENNIAL CELEBRATION.

FOR several years past the members of the First Congregational Church of Stonington have had in contemplation the celebration of the two hundredth anniversary thereof; and in order to carry out their wishes, the following notice was published in the "Stonington Mirror," of August 14th, 1873, and read from the pulpit the following Sabbath.

TWO HUNDREDTH ANNIVERSARY.

The third day of June, 1874, completes the second century since the First Congregational Church of Stonington was formed, and it has been proposed by many to celebrate the event in some becoming manner. And in order to make arrangements therefor a meeting of the descendants of the founders of the church will be held at the Road Meeting-house, on the 20th day of August, 1873, at two o'clock in the afternoon, to adopt *such* measures as may be thought best in the premises. The families embodied in the organization of the church were Stanton, Palmer, Noyes, Miner, Wheeler, Denison, Gallup, Chesebrough, Williams, Pendleton, Burrows, Park, Fish, Dean, Wells, Cook, Breed, Richardson, Crary, Cole, Fanning, Searle, Billings, Frink, Main, and Shaw.

RICHARD A. WHEELER.

STONINGTON, CONN., August 9, 1873.

Agreeable to the above notice, a meeting was held at the Road Church, August 20th, at two o'clock P. M., which was called to order by Hon. R. A. Wheeler. Thomas W. Palmer was chosen chairman, and B. F. Williams, clerk. Upon consultation it was thought best, in order to more successfully carry out the proposed anniversary exercises, to effect an organization consisting of a President, Vice-president, Secretary, Corresponding Secretary, Treasurer, and Executive Committee.

Voted, That a Committee of six be appointed to report to a future meeting, names of persons to fill the above named places. The committee was then appointed in the following order :—

Hon. R. A. WHEELER, <i>Chairman.</i>	Mrs. EUGENE EDWARDS.
Miss MARIA STANTON.	Miss FANNY W. NOYES.
Mr. NATHAN S. NOYES.	Mr. THOMAS W. PALMER.*

Voted, To adjourn to meet in this house (Road Church) October 25th, 1873, at ten o'clock A. M.

B. F. WILLIAMS, *Clerk.*

STONINGTON, CONN., August 20, 1873.

The first formal meeting of the Committee appointed by the descendants of the founders of the First Congregational Church, Stonington, Connecticut, to make preliminary arrangements, was held at the residence of B. F. Stanton, 2d, September 9, 1873.

Richard A. Wheeler was appointed permanent Chairman, and Maria Stanton permanent Secretary. The Committee

Voted, That Miss Annie L. Smith, of Stonington, be invited to prepare a Hymn for the occasion.

Voted, That the following named persons be nominated for the officers of the day.

President,

J. WARREN STANTON, Esq.

Vice-presidents,

Rev. William Clift.	Rev. Joseph Hurlburt.
Rev. N. B. Cook.	Rev. Frederick Denison.
Rev. Paul Couch.	Rev. A. G. Palmer.
Rev. Gurdon W. Noyes.	Rev. Amos S. Chesebrough.
Rev. Henry Clay Trumbull.	Rev. James A. Gallup.
Hon. Henry W. Williams.	Hon. N. F. Dixon.

And sixty others from various parts of the country, and descendants of the founders.

Treasurers,

Benjamin F. Stanton, 2d. Richard A. Wheeler.

Secretary,

B. F. Williams.

Corresponding Secretaries,

Miss Maria Stanton. Miss Eliza M. Wheeler.

Committee of Home Arrangements.

GENTLEMEN.

Noyes P. Brown.	B. F. Williams.
Thomas W. Palmer.	Seth N. Williams.
John S. Palmer.	A. H. Simmons.
Stephen A. Brown.	Henry H. Palmer.
Noyes S. Palmer.	Eugene Palmer.
Jeremiah Brown.	Charles P. Noyes.
Charles S. Noyes.	John S. Schoonover.
Daniel D. Stanton.	Paul B. Stanton.
Mason M. Stanton.	Eugene Edwards.
Joseph Smith.	L. C. Williams.
E. Burrows Brown.	Asa Fish, 2d.
Edmund S. Noyes.	Capt. Edgar Denison.
Avery W. D. Noyes.	James E. Palmer.
John H. Copp.	Amos Chesebrough.
Oliver Denison.	Henry Townsend.
Nathan N. Denison.	Edgar P. Farnell.
John F. Chesebrough.	Samuel Langworthy.
Gideon P. Chesebrough.	E. Everett Brown.
Frank P. Merrill.	Frank W. Palmer.
John Kane.	Elam W. Hobart.
Henry Clay Noyes.	James A. Lord.
Dennis Shea.	John S. Gray.

LADIES.

Mrs. Eugene Edwards.	Mrs. J. W. Stanton.
Mrs. Thomas W. Palmer.	Mrs. Elam W. Hobart.
Mrs. L. C. Williams.	Mrs. John S. Schoonover.
Mrs. Seth N. Williams.	Mrs. B. F. Williams.
Mrs. Paul B. Stanton.	Mrs. H. M. Palmer.
Mrs. R. A. Wheeler.	Mrs. Frank Noyes.
Mrs. Elias B. Brown.	Mrs. Noyes P. Brown.
Mrs. E. Burrows Brown.	Mrs. Latham H. Miner.
Mrs. Joseph Smith.	Mrs. F. M. Manning.
Mrs. James A. Lord.	Mrs. E. S. Noyes.
Mrs. William C. Moss.	Mrs. Gideon P. Chesebrough.
Mrs. Asa Fish, 2d.	Mrs. John S. Grey.
Mrs. James Norman.	Mrs. Eunice Palmer.
Mrs. John F. Chesebrough.	Mrs. Mary D. Mathews.
Mrs. Charles P. Noyes.	Mrs. Samuel Langworthy.
Mrs. David L. Gallup.	Miss Emma A. Smith.
Miss Maria Stanton.	Miss Abby J. Williams.
Miss Mary Ann Brown.	Miss Sarah E. Denison.
Miss Harriet E. Noyes.	Miss Phebe M. Denison.
Miss Eliza M. Wheeler.	Miss Sarah P. Brown.
Miss Elizabeth C. Moss.	Miss Mary E. Brown.

BI-CENTENNIAL CELEBRATION.

Miss Helen Brown.	Miss Hannah T. Miner.
Miss Anna Brown.	Miss Annie S. Noyes.
Miss Jennie A. Noyes.	Miss Libbie T. Edwards.
Miss Maria M. Noyes.	Miss Anna L. Moss.
Miss Mary A. Noyes.	Miss Emily A. Wheeler.
Miss Mary Brown.	Miss Sallie P. Moss.
Miss Harriet J. Palmer.	Miss Grace D. Wheeler.
Miss Emeline Palmer.	Miss Asenath G. Williams.
Miss Eliza B. Palmer.	Miss Emeline Miner.
Miss Lucy Palmer.	Miss Phebe E. Greene.
Miss Hannah D. Noyes.	Miss Fanny Brown.
Miss Nora E. Ayres.	Miss Addie Ayres.
Miss Fannie E. Noyes.	Miss Mary Noyes.
Miss Charlotte A. Smith.	

Committee on Music.

Dwight Gallup.	Miss Harriet J. Palmer.
Thomas W. Palmer.	Miss Abby J. Williams.
B. F. Williams.	Miss Annie S. Noyes.
Miss Mary A. Noyes.	Miss Emeline Palmer.
Miss Eliza B. Palmer.	Miss Emily A. Wheeler.

The Committee then adjourned to meet at the residence of Thomas W. Palmer, on Tuesday, September 23, at two o'clock P. M.

SECOND FORMAL MEETING.

An adjourned meeting of the Committee of Arrangements was held at the residence of Thomas W. Palmer, September 23, 1873.

Voted, That the Hon. Richard A. Wheeler, of Stonington, be invited to prepare a Historical Address for the occasion.

Voted, That the Rev. Paul Couch, of Jewett City, Pastor, be invited to prepare and deliver a Sermon for the occasion.

Voted, That the Rev. William Clift be invited as the alternate of the Rev. Paul Couch.

Voted, That the Rev. A. G. Palmer, D. D., be invited to prepare a Poem for the occasion.

Voted, That an Honorary Committee of gentlemen and ladies be appointed for the occasion.

There were about seven hundred circular invitations tendered, as honorary, to the descendants in almost every State in the Union.

The meeting adjourned to meet at the residence of Richard A. Wheeler, on Tuesday, October 21, at two o'clock P. M.

THIRD FORMAL MEETING.

The third meeting of the Committee of Arrangements was held at the residence of Richard A. Wheeler, October 21, 1873.

The following correspondence was laid before the meeting:—

STONINGTON, *September 10, 1873.*

MISS ANNIE L. SMITH:—

Dear Friend,—At the first meeting of the Committee appointed by the descendants of the founders of the First Congregational Church of Stonington, Conn., to make arrangements for celebrating the two hundredth birthday of the organization of the church, which occurs on June 3d, 1874, it was unanimously voted to invite you to prepare a hymn to be sung on the occasion. It affords me much pleasure to be the medium of communicating their choice, and assure you that it reflects the heartfelt sentiments of the church.

Hoping that you may find it convenient to accede to their wishes, I am, with assurances of the highest regard, Truly yours,

MARIA STANTON,
Secretary of Com.

The same letter was addressed to the Hon. R. A. Wheeler, Revs. William Clift, Paul Couch, and A. G. Palmer, with variations adapted to the positions assigned them.

STONINGTON, *September 18, 1873.*

MISS M. STANTON, *Secretary:*—

Dear Madam,—Thanks for your cordial note, expressing the wish of the Committee. If I can bring any offering befitting the occasion, I do not consider myself at liberty to refuse the request, coming as it does from a church that keeps green the memory of its founders, and also sympathizes with the progressive spirit of the age.

Most truly yours, ANNIE L. SMITH.

STONINGTON, *October 1, 1873.*

DEAR MADAM,—The coming Bi-centennial of our old Mother Church will be an important event in her history, and I most cheerfully accept the position that your Committee have assigned me for the occasion, and be assured that I shall endeavor to combine and present all that I shall be able to trace of her past history, and of the men who laid her foundations.

Gratefully appreciating the confidence of the Committee, and your courtesy, I remain, Yours truly,

RICHARD A. WHEELER.

MISS MARIA STANTON, *Secretary of Com.*

STONINGTON, October 21, 1873.

MISS MARIA STANTON,— Your note of invitation to me to be present at your Bi-centennial service in June next, should have received an earlier acknowledgment. Be assured I fully appreciate the courtesy, and hope to be able to fill the part assigned me in a way worthy of the occasion.

Yours truly,

A. G. PALMER.

JEWETT CITY, October 17, 1873.

MISS MARIA STANTON, *Secretary*: —

Dear Sister, — Your note, expressing the wishes of the Committee of Arrangements for the Bi-centennial, that I would prepare a sermon to preach on said occasion, is received. As I understand that this is not the Historical Discourse, but one in other respects pertinent to the occasion, please assure the Committee that, grateful for the trust reposed in me, I will cheerfully comply with their wishes.

With sentiments of high esteem,

Yours,

PAUL COUCH.

MYSTIC BRIDGE, CONN., October 24, 1873.

Miss MARIA STANTON, — I accept your appointment.

Yours truly,

W. CLIFT.

Voted, To prepare a Programme for the occasion.

Voted, To prepare a form of invitation for the occasion.

Voted, To appoint a Committee on Music.

Voted, That it be a picnic entertainment.

Voted, To hire a tent to cover the tables.

Voted, That a Committee at Large, consisting of one gentleman and one lady, be appointed from the various religious societies within the former territorial limits of the First Congregational Church, to be put in communication with the corresponding secretaries, to perfect arrangements in their various localities.

North Stonington, Congregational.

Dea. Samuel B. Wheeler.

Miss Jennie Wheeler.

North Stonington, Baptist.

Ephraim W. Maine.

Mrs. Dudley W. Stuart.

Stonington Borough, Congregational.

Edward C. Denison.

Mrs. B. F. Palmer.

Stonington Borough, Baptist.

Capt. George Brewster. Mrs. William Brewster.

Stonington Borough, Episcopal.

George D. Stanton, M. D. Miss Emma W. Palmer.

Westerly, Congregational.

Horace R. Hall. Miss Fanny W. Noyes.

Mystic Bridge, Congregational.

Manassah Miner. Mrs. Gurdon Gates.

Mystic Bridge, Methodist.

Isaac D. Miner. Mrs. Edwin Gallup.

Mystic River, Baptist.

Isaac W. Denison. Mrs. Benjamin Burrows.

Mystic River, Episcopal.

Daniel W. Denison. Mrs. Roswell Brown.

Mystic, Baptist.

Nehemiah M. Gallup. Miss Emily Gallup.

Mystic, Methodist.

Francis M. Manning. Mrs. Elijah A. Morgan.

Preston City, Congregational.

Chester L. Prentice. Miss Eunice Avery.

Ledyard, Congregational.

Christopher M. Gallup. Miss Abbie E. Williams.

Groton, Congregational.

Thomas A. Miner. Miss Rebecca Avery.

The following form of invitation was unanimously adopted by the Committee,—



BI-CENTENNIAL PIC-NIC



C E L E B R A T I O N .

The descendants of the founders of the First Congregational Church of Stonington, Conn., have made arrangements to celebrate the Two Hundredth Anniversary of the organization thereof on Wednesday, June 3, 1874, commencing at ten o'clock A. M., at their church edifice, and have elected the various officers for the occasion, and you are hereby cordially invited to attend. Please signify your acceptance of this invitation at your earliest convenience, to

MISS MARIA STANTON,

MISS ELIZA WHEELER,

Corresponding Secretaries.

The following Programme was unanimously adopted by the Committee:—

ORDER OF EXERCISES,

PROGRAMME, A. M.

Exercises will commence precisely at 10 o'clock A. M., and will be as follows:—

1. Singing— Voluntary by the Choir.
2. Invocation — By Rev. Paul Couch, Pastor.
3. Reading of Scriptures— Rev. William Clift.
4. Greeting — By J. Warren Stanton, Esq.
5. Singing — Hymn 136. Tune "*Denmark.*"
6. Historical Address — By Hon. R. A. Wheeler.
7. Poem and Hymn — Composed for the Occasion, by Miss Annie L. Smith: To be read by Rev. James A. Gallup. Hymn to be sung by the Choir. Tune, "*Auld Lang Syne.*"
8. Address — By Rev. Gurdon W. Noyes. Topic, "God's Providence in caring for His Church."
9. Commemorative Ode — By Rev. Frederick Denison.
10. Singing — Hymn 1336.
11. Benediction.

Adjourn at 12.45 o'clock, m.
Collation at 1 o'clock, p. m.

PROGRAMME, P. M.

The Services at the Church will be resumed at 2 o'clock P. M.

1. Singing — Voluntary by the Choir.
2. Prayer — By Rev. N. B. Cook.
3. Singing — Hymn 339. Tune "*Coronation.*"
4. Sermon — By Rev. Paul Couch.
5. Singing — Hymn 1312.

RECESS OF FIVE MINUTES.

6. Poem — By Rev. A. G. Palmer, D. D.
7. Singing — Hymn 1324.
8. Welcome to the Children Churches — By Dea. B. F. Williams.
9. Sentiment — North Stonington. Response by Rev. J. R. Bourne.
10. Sentiment — Second Congregational, Stonington Borough. Response by Rev. H. A. Wales.
11. Singing — Hymn 1151.
12. Sentiment — Pawcatuck. Response by Rev. Asher H. Wilcox.
13. Sentiment — Mystic Bridge. Response by Rev. William Clift.
14. Singing — Anthem by the Choir. The remainder of the time to be occupied by five minute speeches.
15. Singing — Doxology No. 2.
16. Prayer and Benediction — By Rev. Joseph Whittlesey.

Adjourn at 7.30 P. M.

All of which is respectfully submitted for your patient consideration by the Committee.

The adjourned meeting of the descendants of the founders of the Church was held agreeable to notice, October 25, 1873.

The report of the Committee was unanimously adopted.

B. F. WILLIAMS, *Secretary.*

Invitations were forwarded to the Honorable U. S. Grant, President of the United States, and to many others of note throughout the country, descendants of the Founders, making the whole number of invited guests nearly 2,000.

In response to the circular of invitation a large number of letters were received. Many were of a very interesting character, and worthy of preservation.

EXECUTIVE MANSION,
WASHINGTON, D. C., May 22, 1874. }

MISS WHEELER.—The President desires me to acknowledge the receipt of your polite invitation to attend the Two Hundredth Anniversary of the organization of the First Congregational Church of Stonington, Conn., June 3, and convey to you his sincere thanks for the courteous attention. He wishes me to say that it would afford him great pleasure to attend, but that his official duties will not permit him to be absent from the Capital at that time.

I am very respectfully,

LEVI P. LUCKEY, *Secretary.*

From Rev. D. S. RODMAN, Montclair, New Jersey.

MONTCLAIR, N. J., May 30th, 1874

MISS WHEELER, *Corresponding Secretary*,—I exceedingly regret that other and imperative engagements prevent me from being with you on this most interesting occasion.

Few churches in our favored land can commemorate the Two Hundredth Anniversary of their organization. Few descendants have so good reason to meet, and to recount to each other, with honorable pride, and with devout thanksgiving, the facts and memories of the past. Few periods in the history of the race have been so eventful as those of the last two hundred years. Indeed, how long and how full of interest the years which have passed since the first prayers were offered on this favored spot.

John Milton, the great poet, was then alive. It was in November of that very year (1674) he died. It was fourteen years before the death of John Bunyan. Richard Baxter and Joseph Addison were both alive. Hartford had been settled but thirty-eight years. Connecticut as “Connecticut Colony,” had been in existence but nine years.

It was twenty-seven years before Yale College was founded. Fifty-eight years before the birth of General Washington. More than one hundred years before the Revolutionary War. Since then what has been the progress, both in our beloved country and in the world! And through what severe conflicts and struggles has all that we now possess been attained!

The perils of the wilderness two hundred years ago, the perils of savage warfare, of the Revolution, of the Rebellion, how many? and how great!

Truly, our forefathers ought to be remembered, and their praises sung by those who to-day enjoy that for which they suffered, bled, and died.

If we and our children would imbibe their principles, and their sentiments, we must become acquainted with the history of their experiences, their struggles and triumphs. We must drink at the springs at which they drank, and be nourished and animated by the spirit which kindled their zeal and strengthened their virtue.

Wishing you all success and joy in your celebration,

I am truly yours,

DANIEL S. RODMAN.

From REV. EDWARD W. GILMAN, New York.

NEW YORK, May 9, 1874.

DEAR MADAM,—I beg leave to assure you that I highly appreciate the honor conferred upon me as announced in your note of invitation to the Stonington Bi-centennial celebration, and that I deeply regret that unavoidable engagements at the Bible House will forbid me to participate in the appointed services.

Yours very respectfully,

EDWARD W. GILMAN.

MISS MARIA STANTON, *Corresponding Secretary.*

From JUDGE HENRY W. WILLIAMS, Pittsburg, Penn.

PITTSBURG, May 19, 1874.

DEAR MADAM,—I regret that my engagements will prevent me from attending the celebration of the Two Hundredth Anniversary of the organization of the First Congregational Church of Stonington, Conn., on Wednesday the 3d of June next, otherwise it would give me great pleasure to accept your very kind invitation. The descendants of the pious men and women who settled in Stonington and founded the First Congregational Church in 1674, do well to celebrate an event fraught with such momentous and blessed results; and it is cause not only of just pride and congratulations that these godly men and women were our ancestors, but of devout thankfulness that the church which they then organized still lives, and maintains essentially as it has for two centuries the doctrines, faith, and mode of worship of its founders.

Please accept my thanks for your kind invitation, and for the honor done me in choosing me one of the Vice-presidents for the occasion.

Hoping that the celebration may be an occasion of delightful reunion and grateful remembrance, with great respect,

Very truly yours,

HENRY W. WILLIAMS.

MISS MARIA STANTON, *Corresponding Secretary.*

From REV. DAVID E. HOLMES, Gaha, Illinois.

GAHA, ILLINOIS, May 20, 1874.

MISS ELIZA M. WHEELER,—I am in possession of your communication, inviting me to attend the Bi-centennial celebration of the First Congregational Church of Stonington; also designating me as one of your Vice-presidents. For this honor please extend to the Church and Society my most profound thanks. I cannot think of any greater pleasure than to participate in the festivities of that occasion. The Sabbath school home of my boyhood is even now very dear to me. The religious truths then and there received will never leave me, neither will those who imparted them to me ever be forgotten.

Though one quarter of a century has passed since I have been away, the religious impressions received from you are still moulding and fitting me for life's battles. I would gladly be with you on the occasion of your celebration, but pressing home duties will not allow.

Asking you to accept the thanks of myself and family for your thoughtful invitation, and hoping that the Great Head of the Church will be with and bless you in your gathering,

I remain yours fraternally,

D. E. HOLMES.

From WILLIAM HENRY WILLIAMS, New York.

NEW YORK, May 26, 1874.

MISS ELIZA M. WHEELER,—It is with no ordinary regret that I find it necessary to decline your kind invitation to attend the Bi-centennial celebration appointed for the 3d of June. To say nothing of the main object of the occasion, it would have a special interest to me, as being a sort of mammoth family party, a gathering of relatives and friends with whom it would be most delightful to meet. But besides, and above all, is the sentiment of the occasion, so healthy, so worthy to be cherished—prompted by the contemplation of what has been the outgrowth of a work which had its origin in feebleness many generations ago, but also in the faith of a few unyielding men and women. It is well for us, I think, more frequently than we do, to look back with veneration upon the noble lives of our ancestors who, under difficulties which we can hardly appreciate, struggled for principle, for justice and religion—in the first place, because it was right, and in the second, that we their children might enjoy the fruits of their labors. Especially is it so on an occasion like the one before us.

Two hundred years! why, this is a period which separates us from those whose virtues are to be commemorated further than they were separated from the discoverer of America. Within these two centuries

what mighty events have been brought about! What developments have been unfolded in every field of thought and labor! Two hundred years ago the imbecile, Charles II., still lingered on the English throne, and the magnanimous Prince of Orange, destined in no long time to enter upon the grand "revolution of blessed memory" was still in his youth.

Generations were yet to pass before the birth of Washington, and one hundred years before the American Revolution. The subject is an interesting one to any lover of history, but I must stop.

Believe me yours very truly,

W. H. WILLIAMS.

From REV. PLINY F. WARNER, Newaygo, Michigan.

NEWAYGO, MICHIGAN, May 26, 1874.

MISS MARIA STANTON,— An invitation to attend a Picnic Celebration of the Two Hundredth Anniversary of the First Congregational Church of Stonington was received yesterday.

I wish to thank you for this remembrance of one who spent his calowhood as your pastor, as also for the honor of being named as one of the Vice-presidents of the occasion. Nothing would give us greater pleasure than to be with you on an occasion so full of interest as this must be, and to clasp again the hands of old Stonington friends, but it seems not practicable for us to do it. We are looking forward to a re-visiting of the old places another summer.

While the First Church of Stonington has had much to do with the history of my life, the part that I played in its history of two hundred years is very small. It seems to me now, though I occupied the place of pastor there for three years and a half, that I scarcely caused a ripple in its placid current, or left any mark of my presence, save a name on the records of the church.

But if I did nothing for the church, the church did much for me in the experience she gave me, and which I trust I have used to the advantage of other churches since.

Your two hundred years is quite in contrast with the region around us, few of whose churches had any existence when I was your pastor, and where the primeval forest still stood from which the bear has not yet been driven and society is still in the rough.

But we trust that two hundred years from now our churches may be able to tell as good a story of as noble a work done as doubtless the old First Church of Stonington will tell on your gathering day.

We shall be glad to be remembered on your anniversary as though we were present with you, and we will remember you.

With kindest regards,

P. F. WARNER.

From the Widow of Rev. JOSHUA R. BROWN.

NEW HAVEN, CONN., May 18, 1874.

MISS M. STANTON,—

Dear Madam, — Your kind invitation for myself and family to attend the Bi-centennial of your ancient church is received. Please accept my thanks for the favor. Nothing, I can assure you, would give me more pleasure did circumstances permit, than to be present on so interesting an occasion ; but I regret to say it will be impracticable. Allow me in closing to express my interest in the prosperity of this church, because so closely connected with it are memories very tender and dear to me. That it may be in the centuries to come what it has been in the past, a blessing to all within its influence, and that its light may never grow dim, its strength decay, and in faith and practice it may ever maintain its true orthodox standard, is the prayer of its true friend.

Wishing you success in your proposed undertaking, I remain

Yours very truly, S. A. BROWN.

From IRA WILLIAMS STEWARD, New York.

NEW YORK, May 18, 1874.

MY DEAR MISS STANTON,— Allow me to tender to you my hearty thanks for your invitation to the Two Hundredth Anniversary of the organization of the First Congregational Church of Stonington, a church among whose founders I am proud to reckon my ancestors, and also for a place upon your Honorary Committee. I regret exceedingly that other and previous engagements will deprive me of the pleasure of being with you upon an occasion the parallel of which can hardly be found in the history of our country, and which can by no possibility fail of a joyful character, except it be caused by the excessive burden of reminiscences you will have to bear.

A church on this side of the Atlantic, two hundred years old, seems almost an anomaly, and I fancy you are not crowded with sister churches of contemporary origin. In the whirl of our American life we are apt to lose sight of our forefathers, both in Church and State, and it seems to me that a gathering such as you propose can but be fraught with enjoyment and blessing to those present, from the renewal of fading associations and the revival of memories and incidents in the lives of those worthies long since passed away, but whose virtues still survive to stir up a noble imitation in their posterity. Such a meeting must be particularly pleasing to the elder and should be full of instruction to the younger portion of your society.

I think one of the pleasantest incidents of my mother's later days was a reunion she attended at your old school-house. I know she enjoyed it greatly, and had her life been spared a few years longer, I doubt not she

would have made one of the number present at your anniversary, she once being a member of your church.

Yours with great respect and esteem,

IRA WILLIAMS STEWARD.

From M. CLEVELAND HYDE, Stonington, Conn.

STONINGTON, May 11, 1874.

MY DEAR MISS STANTON,— I beg leave to return you my thanks, also those of my wife, for the honor you have seen fit to confer upon us,— placing our names on the list of the Honorary Committee among those taking part in the Bi-centennial celebration of the First Congregational Church of Stonington, to take place June 3.

The descendants of these godly and self-denying men have every reason to look back with commendable pride upon the organization which they founded, standing the test as it has done of two hundred years, a living testimony not only of their pious zeal, but of the firm foundation upon which their faith was based.

It seems highly proper, therefore, that their children should rise up and call them blessed.

May the truths which they taught and the sacrifices which they made to uphold those truths, never be forgotten, but be handed down in the future, as they have been in the past, from generation to generation.

Accepting your invitation with many thanks and assuring you of my high regard, I beg leave to subscribe myself,

Your obedient servant,

M. CLEVELAND HYDE,

Rector of Calvary Church.

From JAMES S. NOYES, Jersey City, New Jersey.

JERSEY CITY, May 9, 1874.

MISS M. STANTON, Corresponding Secretary:—

DEAR MADAM,— I find my engagements for the early part of coming June month are such as to preclude the possibility of serving upon the Committee of Honor at your Bi-centennial celebration of the event of the establishment of the memorable Road Church by our worthy ancestry. I would love to meet the few on that occasion who may chance to remember me, and to speak of the very many joys which their associations helped to kindle in my yet hopeful soul.

I shall never, never cease my attachment to the place so sacred from paternal precept and example. May the occasion be one of profitable interest to all assembled, and may the cherished institution be preserved in purity, and blessing its members, each so living in accordance with

God's righteous will that it shall matter not to any whether they live longer or shorter periods of time.

Yours with true respect, JAMES S. NOYES.

From JOSEPH COUCH, New York.

NEW YORK, May 13, 1874.

MY DEAR MISS STANTON,—A Bi-centennial celebration is such a novelty as will insure a successful celebration. We joyfully accept your kind invitation to participate in the festivities of your two hundredth birthday, and purpose to arrive by boat on the morning of June 3.

Very truly yours, J. COUCH.

From IRA HART WILLIAMS, Syracuse, New York,

SYRACUSE, May 31, 1874.

MISS MARIA STANTON, *Corresponding Secretary:*—

Dear Madam,—Your kind invitation to myself and wife to attend the celebration of the Two Hundredth Anniversary of the organization of the First Congregational Church of Stonington, Conn., came duly to hand. I regret to say that pressing business engagements will interfere so we shall not be able to attend, but while absent in body we shall be present in spirit; but oh! how much we want to be with you, but we must forego that pleasure. Forty-seven years ago this month (it seems like a dream), I left the good old town of Stonington (then in my seventeenth year) to fight the great battle of life. I located then in the village of Salina, which was a mere hamlet, now the city of Syracuse, with a population of fifty-five thousand.

Years before I left the good old town of Stonington, my good mother used to send me to the Road Church, then a large, unsightly building without any cushions on the seats, or fire in winter, where I have often heard the nails crack from the effects of frost, while sitting under the preaching of the Rev. Ira Hart, a man I always loved, more particularly so perhaps, because I was named after him. He was an able man, of fine personal appearance, liked a good joke and a good dinner.

I have no doubt the celebration will be a success. It will, I have no doubt, be a day long to be remembered; may it be handed down to succeeding generations, and may we, Miss Stanton, all of us, whether present or absent, so live, that when our Heavenly Father calls us hence we may meet on the other side of the River those true men and women that worshipped there in 1674 as well as those down to 1874, and while we struggle on a little while longer, the time is near at hand with many of us, when we shall be called to join hands with those most near and dear to us. Let us be prepared when the messenger cometh.

I am, dear madam, yours truly,

IRA H. WILLIAMS.

From HENRY W. AVERY, Belvidere, Boone Co., Illinois.

BELVIDERE, May 26, 1874.

MISS MARIA STANTON:—

Dear Madam,—I received a letter to-day containing an invitation to attend the Centennial Picnic celebration of the First Congregational Church of Stonington, for which respect, please accept my sincere thanks. It would be a great pleasure to me to be present on that occasion. I think the ceremonies will be very interesting, especially the history of the Church, by Hon. Richard A. Wheeler. He is very competent for the part allotted him, being well posted in historical matters. The distance from my present place of residence (about 1000 miles), as well as the infirmities of age, will prevent my attendance. The first pastor of that church, within my recollection, was Rev. Ira Hart, whose services were divided between the Road and the Stonington Borough Church. After Mr. Hart's death, I was present, as a delegate from the church in Ledyard, at the installation of Rev. Joseph Whittlesey. Since then I have not been acquainted with the pastors of your church. I hope and trust that you may have a pleasant and profitable meeting, which may be a benefit to the present generation, and the record of which may be a benefit and blessing to the generations that follow.

In Christian love,

Respectfully yours,

HENRY W. AVERY, Sen., aged 78 $\frac{1}{2}$ years.

From MISS HANNA LATHROP PALMER, Canastota, N. Y.

CANASTOTA, NEW YORK, May 20, 1874.

MISS E. M. WHEELER, *Secretary*, — Please accept my warmest thanks for the honor conferred upon me by your kind invitation. The letter would have been answered at once, if I could have brought myself to the point of saying "No," to a question involving so much that will be attractive and altogether delightful. So I waited, hoping for the advent of something that would enable me to say, "Yes, I can go." The school in my charge is increasing in numbers, and I could not leave now, even for a short time, without staying materially the progress of the pupils. Other duties also are pressing and imperative, and their claims must be met.

Besides, oftentimes in a social gathering, those of us who find ourselves in the condition of an un-mated half of a pair of scissors, deem ourselves "one too many;" though if I could be with you, I am sure that the greeting of descendants of those who knew my grandparents would banish all embarrassment on that account.

How often I have sat on my grandmother's knee, and listened to her stories of "Old Stonington," till it seemed that it must be of all places the most glorious for a child to dwell in.

My grandmother was Hannah Sherman of Rhode Island, and was at the time of my birth, the widow of Joseph Palmer, formerly of Stonington. My father, Joseph Sherman Palmer, was twelve years of age when his parents left Stonington and settled in Central New York.

Now, all have passed away, and my mother, of the eastern family of Lathrop, is the sole survivor of a family of ten children. Thus pass generations and families from the earth!

May your gathering prove most delightful and enjoyable in all respects, as I know it cannot fail of being; and may the Father of all, who watches over and cares for his children wherever they may be, guide you in your gathering together, and in your festivities, and lead us all at last to the "better land above."

Yours with respect,

HANNA LATHROP PALMER.

From ELEAZER AVERY WILLIAMS, Syracuse, N. Y.

SYRACUSE, May 15, 1874.

MISS MARIA STANTON,— It affords me unalloyed pleasure to receive from your hands an invitation to attend the Bi-centennial Picnic Celebration of the First Congregational Church of Stonington, to be held on the 3d day of June next. Please accept my thanks for the same, and for the very flattering attention bestowed upon myself and wife by placing us on the Honorary Committee. This invitation before me brings back remembrances of the first sermon I ever heard preached. It was delivered in the old Road Church over fifty years ago, by Rev. Ira Hart. How distinctly I recall all the surroundings of that occasion, the appearance of the preacher as he stood in the high pulpit, and the attentive congregation that graced the high square pews.

In those days people went to church on foot, in wagons, or rode on saddle and pillion. Among those who enjoyed this latter mode of conveyance were my own dear father and mother.

I well remember how pleased I was when the church building in which you now worship was erected. With its glossy mahogany pulpit, and lofty steeple, how nice it appeared to my young mind. I have seen many churches since, but none that looked quite so large and grand.

Over half a century has passed within my memory, and with that half century the most of the fathers and mothers of the church have passed with it. "God bless them;" and God bless them for the liberality which erected so useful an edifice, and for the good training and counsel which I received under its roof.

In conclusion permit me to pay tribute to the memory of the earnest and devout founders of this church two hundred years ago. "They builded better than they knew," and their work continues to do them honor.

Hundreds of men and women now on the stage of life, are monuments of the benign influence of this good old church, and with it are linked many of the pleasantest associations and sweetest remembrances of the past.

I doubt not the noble founders are enjoying the fruits of that divine welcome which we all so much long to hear, when our eyes forever close upon the scenes of earth: "Well done good and faithful servant."

Yours very respectfully,

ELEAZER A. WILLIAMS.

From SAMUEL COPP, Saint Louis, Missouri.

SAINT LOUIS, Mo., May 28, 1874.

MISS MARIA STANTON, *Corresponding Secretary*, — Please accept my grateful thanks for your kind invitation to be present at the Two Hundredth Anniversary of the founding of the First Congregational Church of Stonington, and also my very sincere regrets that circumstances entirely beyond my control prevent my being present on an occasion so full of interest to me, as I know it is to all, who by association or otherwise, are connected with this time honored church. Though now nearly forty-five years since I left the home of my boyhood in old Stonington, and though many strong, very strong ties bind me to my present home, yet I do not cease to remember with feelings of affection and a longing desire which I can scarcely understand or explain, the abode of my childhood. It resembles strongly that love which a mother is known to bear for an only son, long lost or perhaps dead, but never forgotten, living yet in her tender heart by sweet memories of the past. With feelings somewhat similar in their sacred veneration and love for the associations of my early life do I regard the *Old Road Church*, the old Copp home in the quiet valley, where peacefully murmuring Copp's Brook sparkles in its pebbly bed,— the old schoolhouse at the eastern foot of Quocatog Hill, and the hill itself with all its beautiful and varied outlook of eminence and valley — farm-house and village, river, islands, sound and sea. I love dearly this old Home with so many pleasant associations. I love too my old native State of Connecticut, and with all her faults am proud to acknowledge her as the Commonwealth in which I first drew breath. New England, too, with all her sturdy sons, and fair daughters, and right principles, I esteem and cherish. These have made their mark upon the country, and their impress I trust will never cease to be felt in its future.

I earnestly wish I could be with you to-day to participate in the joy and happiness of the occasion, especially so as you have conferred upon me the honor of one of the Vice-presidents of the day. This mark of your respect and esteem (for which I thank my old friends kindly) I do not consider as due me so much on my own account, personally (being

to most of you a stranger) as to the regard you doubtless intended paying some of my revered ancestors, who, in connection with this church were, during the decades of the past century, honored servants and officers in the house of God.

Wishing you all very much joy and happiness on this so eventful a day to the people of the old First Church of Stonington, I will close by tendering them, through you, this sentiment,—The principles of our New England ancestors; founded in the main on Bible truths and practice, they are essentially right. Let us, their descendants, adhere to them as an invaluable legacy.

I subscribe myself your old friend and school-mate,

SAMUEL COPP.

There were many interesting letters of acceptance and regrets received by the secretaries, but want of space forbids our inserting any more.

On Sunday, May 24, the following notice was read from the pulpit:—

As the time draws near for the celebration of our Two Hundredth birthday, it seems to be necessary that we should hold a meeting of the Home Committee of Arrangements so as to perfect our plans for entertainment. Many letters of acceptance of invitations have been received from abroad, and it is necessary to arrange places in our homes, or with our village friends, for the entertainment of those who expect to come. A meeting is therefore called in this house to-morrow (Monday) at three o'clock, p. m., and it is confidently hoped that every family in the society will be represented by both gentlemen and ladies.

In response to this call a large and enthusiastic meeting was held and final arrangements for entertainment were made.

On Monday and Tuesday (June 1st and 2d), the ladies and gentlemen met to decorate the church, pitch the tent and arrange the tables. A very pleasing feature of the preparation was a rehearsal by the choir during the afternoon of Tuesday. Miss S. C. Fisher, soprano; Mrs. Charles Noyes, alto, from the quartette choir of Park Street Church, Boston; Mr. F. M. Manning and Mr. Leonard Watrous, tenor, from Mystic Bridge; Mr. David L. Gallup, from Boston, and Mr. John Gallup, from Mystic River, bass, led by Mr. Dwight Gallup, of Ledyard, organist, assisted the choir.

Miss Maria Stanton brought the illuminations which she had previously prepared for the pulpit and front of the galleries.

The floral decorations were under the supervision of Mrs. Ellen (Phelps) Edwards, Mrs. Mary (Copp) Williams, and Mrs. Susan (Smith) Palmer. Mrs. Eliza (Avery) Brown contributed for the occasion two of the oldest century plants in this section of the country. The gentlemen worked shoulder to shoulder with willing hearts and ready hands raising the tent and building the tables, after which Mrs. Mary (Moss) Mathews and Miss Emma A. Smith, assisted by the boys and girls, and some of older growth, arranged the provision on the tables for the collation.

Wednesday morning, June 3d, dawned bright and beautiful, the weather was pleasantly cool, the orchards were redolent with blossoms, and the air filled with their fragrance, made the earth teem with beauty. In the language of one of our number who is now in the "Spirit Land," —

"June now laughs out amid her beauteous flowers;
And Nature glad, puts on her fairest dress,
Rich in her glow of sunshine and of showers,
In all her fragrance and her loveliness."¹

Thus a smiling Providence lent an added pleasure to the occasion and gave inspiring assurances of success.

At an early hour the people began to gather from all directions, availing themselves of every possible mode of conveyance to reach the old Country Church on Historic Agreement Hill, and long before the hour designated for the morning services to commence, the house was filled to its utmost capacity, not more than one third of the multitude being able to gain admittance. A writer in the "Mystic Press" thus describes the church and its decorations: —

"Before reaching the place, the sight of the church, with its large flag, bearing in bold letters the word 'Welcome,' and the immense tent, procured from abroad, with flags floating from the staffs, abundantly testified that the two thousand particular invitations by circular, besides the general invitations to the hospitalities of the church, meant what they said, and on reaching the spot and noticing the surroundings, one was struck with the completeness and magnitude of the preparations.

"The fitting up of the church was almost the perfection of good taste. At the outer entrance stood two century plants, one on each side of the door (two centuries of growth — Bi-centennial). On entering the body of the house the visitor saw the front of the singer's gallery draped with the English and American flags (the church having existed under Brit-

¹ Samuel Copp.

ish as well as American government), and between them and draped in their folds, the motto of Connecticut in English, in maroon and gold, ‘He who hath transplanted still sustains.’ Underneath the motto was suspended a beautiful oval made of the rarest white flowers, in the centre of which were the words, ‘Bi-centennial, June 3d, 1874,’ wrought with bright pink flowers, making the effect perfectly beautiful.

“On the front of the east and west galleries were suspended canvas, upon which were the names, in bold green letters, of the ten pastors of the church, with the date and term of their pastorate, which united, covered the entire period of the church’s existence. Suspended in the arch in the rear of the pulpit, was a triangular illumination bearing dates 1657, 1674, 1874, the dates of the first religious service ever held in this region of country, the date of organization, and present date. In front of the pulpit, on the communion table, was a pyramid some three feet high, composed of the native wild flowers of the region. On one side of the desk was a floral anchor (hope), and on the other a harp (praise); in fact the whole house was ornamented and draped with flowers, blending in harmony the most beautiful colors.”

ANNIVERSARY EXERCISES.

The services commenced in the church at 10 o’clock, A. M., precisely, opening with a voluntary by the choir, “The Lord is in His Holy Temple.”

2. INVOCATION, by Rev. Paul Couch, Pastor.
3. READING OF THE SCRIPTURES, by Rev. William Clift. Psalms read, xliv. 1-8; lxxviii. 1-8.
4. GREETING, by J. Warren Stanton, Esq., President:—

FRIENDS AND BRETHREN,—As Chairman of the Bi-centennial Committee, it becomes my duty, as it is a valued privilege, to bid you all a joyous welcome on this occasion, and thus formally to greet you with Christian salutation; and now, in the name of our Society, and of the friends who inducted this celebration,—in the spirit that pervaded this MOTHER OF CHURCHES, and amid the soul-stirring associations that cluster around this hour,—to offer you in our exercises “a feast of fat things, wine well refined upon the lees,” a feast of *infinite impress!* We have gathered now upon a most holy mission,—

around us is holy ground,—near us are the ashes of those who, to preserve their faith, fitted here on this spot, for the worship of God, in the “beauty of holiness.” In imitation of the great Israelite at the burning bush, let us “put off our shoes from off our feet.” You have met with us here to mark this day, and to honor and cherish the memory of our pious ancestors who, two hundred years ago, organized the First Congregational Church of Stonington.

The founders of this ancient organization followed the doctrines and practices of the Pilgrim Fathers. They drew their spiritual power and permanence from that Puritan fountain of RELIGIOUS LIBERTY and free literature; that combined power, which enables man to see that ignorance is one of the roots of all evil.

“The church and school-house, side by side,
Our country’s blessing and her pride,
While upward, Lord, they point to Thee,
The pilgrim’s monument shall be.”

This important union was Puritan work: and the planting the church and school-house together, tells the whole story of New England’s greatness and glory. Here thought was let free from all fetters,—here knowledge and learning was accessible to all comers, without distinction of riches or poverty,—here lands were first holden in fee,—here was freedom to worship God, and permission to enjoy equal rights. Right action is better than knowledge; but in order to do what is right, we must know what is right. The old church founded here, like its Plymouth prototype, discarded holy water and ghostly absolution,—declined extreme unction and the Eucharist. While in the place of prelacy and priestly genuflections, they adopted holy principles,—required deep repentance, and justification by faith, with renewed spiritual life.

Two centuries ago, when our old church began, the French king was styled his Christian Majesty, and Spain’s monarch was styled his MOST Christian Majesty! To-day, each of these nations are under Republican rule, and the Pope, who has bade emperors kiss his toe, is agonizing in his loneliness, and asking vacancy, “Where shall I go?” *The Reformation is still progressing.*

“ From corruption’s mists which shrouded
Fair Religion’s form in night,
She is coming forth unclouded,
In a blaze of heavenly light.”

These centuries, therefore, so marked by Church revolutions, are symbolized by Ezekiel’s vision, which, by steadfast working of Providence, will produce the utter prostration of the MAN OF SIN. To us Protestants this is a glad anniversary, and it is good and meet to utter our praises to God with thankful hearts, that we are enlightened by zeal in the cause of Christ. He is an unspeakable gift, the way, the truth, and the life. In contemplating Him, we elevate the mind and the heart to whatever is great and noble,—we inspire a love of truth, beauty, and wisdom. Spiritual beauty and goodness give us the highest form of godliness,—of that supreme eternal mind which contains all truth, all wisdom, all beauty and goodness.

The body of Christians now stately worshipping in this house, have come through a succession of presbyters and deacons from this early church beginning, and some here are direct descendants from the Mayflower Puritans. The two centuries thus flown has brought us an epoch in our Church history. But this epoch being local, has not the prominence of a national event in the estimation of men. Nevertheless, it is great in the sight of God ; for greatness in his sight lies not in the sphere filled upon the earth ; but in the power of virtue in the soul,—in the love and practice of truth,—in the energy and patience with which trials are borne, and goodness cherished and pursued. The Almighty, who viewed the widow’s mite when offered to Himself, as more than all the possessions of the great and the wealthy, who balances the acts of his elect ones in the scales of eternity, has set the deeds of our ancestors above the stars in his own heavens, there to burnish and brighten after those glorious orbs have been extinguished in the death of time. Their work is indestructible, because the fiat of the Infinite has linked it with the immortal glories of heaven ! Brave old Church founders ! we turn back in our imagination to your sturdy beginnings, and gaze through the mists of time upon your rough and homely features. Far back in the distance we see the bright track of your Milky Way, and further away in the distant horizon looms up the swelling volume of your doings ; and your august virtues

and faith shine out as gleams from our own brilliant Northern lights! But the sainted men and women who founded our old church, have long since passed to their rewards; and their bodies are mingled with mould in yonder cemetery, to remain until the sounding of the last trump. They still live in our grateful remembrance, as green as the grass over their graves, and their works of love are with us in bright ministrations,—in the blessed teachings of Jesus, which they adopted. Thine it is, dear Saviour, to unveil the glories of the unseen,—to confer upon mortals the distinctions that come from God, where the crown of rejoicing fadeth not away, because it is incorruptible and undefiled. Life, so brief and uncertain here, passing away like the evening cloud or the morning dew, even as a vapor or a shadow, is renewed by its communion with eternity, where the Master stamps it with unspeakable joy, and his own glorious image.

These Puritan Church founders were not the high or noble among men,—they had little of earth's authority, and, like the disciples of the Master, were poor in this world's goods. But they were rich in Faith, and richer in immortal hopes and Christian graces, which end at the throne of God. Like Paul, like John and Peter, our ancestors were missionaries of the Cross; and like them of old, they were co-workers with Christ in the cause of human salvation. While we are honoring the noble founders, the Church begins a third century; and this pleasant gathering is a tacit pledge to the great Master, that the present organization will be transmitted to those who shall succeed them: pure in doctrine and strong in the faith once delivered to the saints. But let the Church remember, that the price of religious liberty, and true progress, is eternal vigilance; and although truth is eternal and unchanging, and stands as the foundation of the Church, still the Church, in its great movement, is not a type of stability. Between the toleration of the Plymouth church and the toleration of to-day, there is a wide chasm; while the spirit of love, like the rod of Moses, is transforming all opposition to itself. The late Christian Alliance, at New York, is a *mile stone* on the line of progress, making a renovation of the Protestant Church, uttering, “Let us have peace!” Living, however, in an age of especial progress, when the locomotive and telegraph give life to thought, the Church is summoned to act with the spirit of the age.

“ Oh ! beyond that bourne,
 In the vast cycle of being which begins
 At the broad threshold, with what fairer forms
 Shall the great law of change and progress clothe
 Its workings. Gently,— so hath good men taught,—
 Gently, and without grief, the old shall glide
 Into the new ; the eternal flow of things,
 Like a bright river of the fields of heaven,
 Shall journey onward in perpetual peace.”¹

So quietly as falls the dew of heaven, comes the mystic power of love, creating by its gentle transformation the God-like spirit of UNIVERSAL BROTHERHOOD ! Our old beehive church has sent out its swarms to the surrounding villages, and the Methodist, Baptist, and the unchurching Episcopalian, have the leaven of our healing denominational power working silently in their body politic ; since our teachings fraternize with all who love our Lord Jesus Christ in sincerity and truth.

We hail this as a momentous period,— a changing from the dry discussions of valiant theologians, to the simple commands of the Master, “ Love mercy, do justly, and walk humbly.”

Again I tender to this august gathering a hearty welcome, and impressively greet you, as witnesses of an event rendered most solemn and momentous ; because of its connection with greater church councils, where the Triune God, the Father, the Son, and the Holy Ghost, sat in preeverlasting, and issued the fiat of creation, to destroy the works of the devil. How august and solemn that first church court ; and how vigilant and earnest should it make us all did we realize that God makes his saints on the earth, priests and ministers unto himself in heaven !

The eye of Jehovah is now upon this organization, and upon its ministrations ; and the voice of the Lord is ever sounding, “ Be thou faithful unto death, and I will give thee a crown of life.”

5. SINGING.—Hymn 136. Tune, *Denmark*. (Songs for the Sanctuary.) “ Before Jehovah’s awful throne.”

6. HISTORICAL ADDRESS, by Hon R. A. Wheeler :—

To produce an impartial history of the First Church of Stonington, it will be necessary to go back to the first settlement of the town, and trace the preliminary steps that were taken to

¹ Bryant.

organize the township, as well as to establish and maintain public religious worship, because at the time all such services were provided for by vote of the town.

Soon after the Pequot War of 1637, a controversy arose between the Massachusetts and Connecticut colonies about the jurisdiction of the conquered Pequot territory, which extended from Niantic River on the west, to Wecapaug Brook in Westerly, Rhode Island, on the east.

Both colonies claimed it by conquest, because both furnished men and means to subdue the Pequot Indians. Connecticut also claimed it by virtue of the great patent of New England, granted by James I. to the Council of Plymouth in 1620, and by them conveyed in 1630 to Robert, Earl of Warwick, who transferred it the next year to Lords Say-and-Seal, and Brooke, Colonel Fenwick and others.

This patent embraced a vast region, much more than the territory now called Connecticut. In 1635 John Winthrop, Jr., acting as agent of the original patentees, built a fort and several dwelling-houses at Saybrook, and kept a garrison there, commanded by Lyon Gardner until 1639, when Colonel Fenwick and his company arrived; then a civil government was established, with jurisdiction derived from the Warwick patent. Saybrook owed no allegiance to the government of Connecticut, just before established at Hartford.

Saybrook had her own independent government, which was administered by Colonel Fenwick until 1644, when it fell into the hands of Connecticut.

The next year our Governor Winthrop began the settlement of New London, or Nameaug as the place was then called, which was a part of the Pequot territory; this revived the old controversy between the colonies: and Massachusetts still insisting upon her right to a portion of the same, the whole matter was in 1646 referred to the Commissioners of the United Colonies, who, after a full hearing, decided in favor of Connecticut. Massachusetts, dissatisfied with the decision, brought the matter before the Commissioners again the next year, with like result.

In 1649 William Chesebrough, who came to Boston with Governor Winthrop's company in 1630, after living for a while in Boston, Braintree, Quincy, and Rehoboth, came here with his family, and located himself at Wequetequoc. He was the first Eng-

lishman that ever made this town his permanent place of abode with fireside and family.

The township of Nameaug, or New London, did not at that time embrace this town. It extended east and west only four miles each side of the river Thames, and six miles north and south.

Chesebrough's settlement here was encouraged by Governor Winthrop, who at the time was acting under a commission¹ from Massachusetts, and he supposed that he was under the jurisdiction of that colony; but in November of that year the General Court of Connecticut asserted jurisdiction, and ordered him to desist from all trade with the Indians, and that he must repair to Captain Mason of Saybrook, or some other magistrate upon Connecticut River, and give an account of himself.

He so far submitted as to obligate himself to attend, and in March, 1651, he presented himself at the General Court at Hartford, and stated that his aim was to settle at Pequot Plantation; but finding it unsuitable to his expectation, and having sold his former abode, he was in a manner necessitated, for the preservation of his estate, to make winter provision for his cattle there, whereunto he was encouraged by Governor Winthrop, who pretended a commission from the Massachusetts General Court for the planting of those parts.

But learning that the place belonged to Connecticut, he admitted that his proceedings were unwarrantable, but claimed that he had not withdrawn from public ordinances by his solitary condition, and had good ground to hope that in a short time a

¹ At a Generall Corte, at Boston, the 6th 3th mo 1646. Whereas John Winthrope, Junior, & oth^{rs} have, by allowance of this Corte, begun a plantation in y^e Pequod country, wch appertaines to this iurisdiction as pt of or pportion of y^e conquered country, & whereas this Corte is informed y^t some Indians, who are now planted upon y^e place where this said plantation is begun, are willing to remove from their planting ground for y^e more quiet & convenient settleing of y^e English there, so that they may have anoth^r convenient place appointed —

It is therefore ordred, y^t y^e said Mr. Winthrope may appoint unto such Indians as are willing to remove othr lands on y^e othr side, y^t is, on y^e east side of y^e great ryver of the Pequod country, or some other place for their convenient planting & subsistence, wch may be to y^e good likeing & due satisfaction of y^e said Indians, & likewise to such of y^e Pequod Indians as shall desire to live there, submitting themselves to y^e English govern^t, (reserving to y^e comission^{rs} of y^e United Colonies what pply belongs to their disposing concerning y^e said Pequods,) & also to set out y^e place for y^e said plantation, & to set out lots for such of y^e English as are there already planted, or shall come to them, & to governe y^e people according to lawe, as occasion shall require, untill this Corte shall take further ord^r therein; & whereas Mr. Thom: Peter is intended to inhabite in y^e said plantation, this Corte doth thinke fit to joyne him to assist y^e said Mr. Winthrope, for y^e better cariing on y^e worke of y^e said plantation according to this ord^r. — *Records of the Governor and Company of the Massachusetts Bay*, vol. ii., 160, 161.

competent company of desirable men would join him for the planting of the place. The court accepted of his explanation on condition that he would first give to them the names of such persons for the court's approval, and that they would submit themselves to such rules and ways as would best promote the public good.

In September, 1651, Mr. Chesebrough was again at Hartford, endeavoring to obtain of the General Court a legal title to the land that he occupied at Wequetequoc. Mr. Winthrop, who at the time acknowledged the authority of the Connecticut Colony, with the deputies from Pequot, Hugh Caulkins and Thomas Miner, agreed that, if he would place himself on the footing of an inhabitant of Pequot, he should have his land confirmed to him by the town ; and to this he assented.

But at that time Pequot did not embrace the territory promised to him, so the General Court at the same session extended the boundaries of said town eastward to Pawcatuc River by a line on the north, including the larger part of the present towns of Stonington and Groton.

In November following, a house lot in Pequot was given Mr. Chesebrough, which he never occupied, and the next summer the town of Pequot, as agreed, confirmed to him 300 acres of land at Wequetequoc, which was subsequently increased to 2,299 acres.

Thomas Stanton was the first man that joined Mr. Chesebrough in his new settlement. In February, 1650, he obtained from the General Court a grant for a trading house at Pawcatuc, with six acres of planting ground and liberty of feed and mowing for his present occasion, and that none within this jurisdiction should trade within Pawcatuc River for the space of three years next ensuing. Mr. Stanton erected his trading house at Kitchemaug in the spring following, and occupied it, but did not remove his entire family to Pawcatuc until 1657. In 1652-3-4, Walter Palmer and family came and located himself on the east bank of Wequetequoc Cove ; Thomas Miner and family located themselves at Quiambog and at Tongwonk ; Capt. George Denison at Pequotsepos ; Capt. John Gallup and family on the banks of the Mystic, and Robert Park and family at Upper Mystic.

Up to 1654-5 the planters here attended meeting at New London when the weather permitted, and paid their rates for the support of the ministry there ; but the distance was so great,

with two rivers to pass in going and coming, that they were anxious to have public religious worship established among themselves ; and in order to do it, they must obtain a grant for a new town from the General Court, for this was long before any religious societies or parishes were established in this State.

The proposition met with the decided opposition of the people living west of Mystic River, and did not meet with much sympathy from the General Court, probably on account of an apprehension on their part that this place might eventually become a part of the Massachusetts Colony. In 1656 the planters here were ordered by the General Court to pay their taxes for the support of the minister at Pequot, which greatly intensified the feeling in favor of a new town.

About this time the Rev. William Thompson of Braintree, Massachusetts (brother-in-law of Capt. George Denison), who at the time was a missionary to the Pequot Indians, came here to reside, and preached to the planters a part of the time, and the rest to the Indians.

His first meeting for the planters was at the dwelling-house of Walter Palmer, March 22, 1657, and he subsequently preached at the dwelling-houses of most of the planters, whose struggles, under the leadership of Captain Denison, to break loose and form a new township, were henceforth unremitting.

In October, 1657, Captain Denison, Mr. Thompson, and several others of the planters here, preferred a memorial to the Massachusetts General Court, complaining of the aggressions of Connecticut.¹ The same year the General Court of Connecticut appointed a committee to confer with the planters here, and bring the controversy to an issue if possible, and if not to report how

¹ *To the Honour'd Gouernour, Deputy Gouernour & Magistrates, together with the Depu-ties now assembled in the Generall Court, the petition of the Inhabitants of Mistick & Pa-aquatuck, humbly sheweth That whereas we haue taken severall grants of lands that we are now possessed of from the Gouernment of Coneticot, lying upon the east side of Pequid Riuier, being conquered land from the Pequids: & since understanding, that the Juris-diction their of belongs not unto but is claimed by your selues, & and that as we conceive justly, as apeares by the acts of the Commissioners in forty six, & forty seauen, we therfore humbly request the confirmation of those grants from this Honour'd Court unto the present inhabitants; & that you would please to accept us under your Gouernour; & grant unto us the Liberties & priueledges of a Towne-shipp, their being allready setled in this place about twenty families; And this conquered land being accepted of, & owened by you, we hope may not be unprofitable to this common-wealth, it being sufficient to afford accom-modations for another towne-shipp, which may (if it should seeme good to this Honour'd Court so to dispose of it) be sufficient to grattify such persons as haue been deseruing in the conquest of that land; besides the commodity of one of the most conuenient harbours in the land, And will we hope be a meanes conducing much to our settlement, & com-*

they leave things. What they did in the premises cannot now be ascertained, for no record of their proceedings have been preserved.

In May, 1658, William Chesebrough, Walter Palmer, and Thomas Stanton, in behalf of the planters, petitioned the Massachusetts General Court again,¹ stating that some of them were

fort, which we humbly expecting under your Gourment wher of we haue had former experience shall heartily pray : etc.

Octob : 15th (57)

GEORGE DENISON

WM: THOMSON

WALTER PALMER

THO: STANTON

JOHN GALLAP

In the name of the rest of the Inhabitants, & with their consents.

The depu^{ts} desire or honord magists. would be pleased to giue answer to this petn in the first place.

WILLIAM TORREY, *Cleric.*

20. 8 mo. 57. In Ans^r to this peticon y^e magists Judge meet y^t y^r letter here to Anext should be sent from y^s Court to y^e Genll Court of Conecticott if theire brethren the dep^{ts} Consent thereto.

EDWARD RAWSON, *Secrety*

Consented to by the deputyes.

WILLIAM TORREY, *Cleric.*

ANSWER TO CAPTAIN DENNISON'S PETITION.

Court Records, vol. vi., page 266.

In ans^r to the peticon of Georg Dennison, Wm Thompson, Walter Palmer, Tho Stainton, and Jno Gallop, the Court judgeth it mete to order, that the letter here under writt be sent to the Generall Court of Conecticott by y^e secretary —

GENT^N — Wee cannot but take notice of your claime unto and disposinge of the lands in the Pequot country wherein wee have alwaies challenged an interest, and yet see not reason to lay downe the same wee have perused the judgment of the Comiss^{rs} in 46 and 47 that the Jurisdiction on the west side of Pequot river ought to belong to Conecticott till the Massatusets shew reason to the contrary, against w^{ch} we shal not at prst object conceiving there by our title to the lands on the east side the river to be (at least tacitely) yielded to us, notwithstanding wch you have proceeded to dispose of these lands to diverse persons and to exercise Jusidiction over them, wch wee cannot but take notice of and declare to be prejudicial to our right, and therefore doe desire and expect you doe friendly yield up these aforesd lands on the east side of Pequot river unto us, and that you doe not further proceede to exercise authority over the Inhabitants there, or to be grieveous to them, wthout their owne consent till the matter be determined according to the articles of confederation, if (at least) your owne justice shall not prevaile with you to yield it to us wthout that trouble, wee are moued at present to make knowne our claime to you, by a petition prsnted to us from the Inhabitants thereof, supposing it will not be unacceptable to you that this business be issued peaceably & friendly, accordinge to the relation wherein wee mutually stand engaged, we shal not ad further at present but Comitt you to god & rest

Oct 21st 1657.

Massachusetts Archives, vol. xxx., pages 66 and 67,
by William B. Trask.

¹ To the Honorable Generall Court Assembled at Boston, the Humble petition of the Inhabitants of Mistic and Paucatuck:

May it pleas you, — Whearas your pore Petioners by the provydec of god are setled in theas pts^s of the Pequit Country Soomm of Vs being settled hear in the yeare 1649 by the Honnered John Winthrop Esquire now Gouernor of the Collony at Conectycoat by Vertu of a Comition from this honerable Court but in short tyme we weare Caled to the Court at Conectycoat to give account by what athoryty we heare settled we answered as aforesaid but the Court Answered that theas parts did belong to them by Patent & Purchas & the agree-

settled here by Governor Winthrop in 1649, by virtue of his commission from said court, that they had been called to the General Court of Connecticut to give an account by what authority they had settled here; in answer to which they stated as above. They then asked the Massachusetts Court to confirm their lands and possessions, and grant them the liberty of a township and the privileges thereof. The court declined to take further action, suggesting however a reference of the matter to the commissioners of the united colonies. In the mean time they advised the planters to *order* their affairs peaceably and by *common agreement* until some provision be made in their behalf.

Following out this last suggestion of the court, the planters assembled on the 30th day of June, 1658, and formed a compact, called by them "The Asotiation of Poquatuck Peple,"¹ which

ment of the Comiconers & did require our subiection but now all of vs vnderstanding that it doth of right belong to this Jurisdiction & that you haue bene pleased gratiouly to accept a petition From vs alredy we are bould still to petition that you will please to Confirme our lands & Possestions & to grant vs the liberty of a Township & the privyledges thearof & likewise Charrytably to Consider our remoatnes as also being surrounded with many Indyans & many malignant percons often passing this way as quakers & others that you will be pleased thearefore to establish soomm such athoryty among vs as that we may be preserved in righteounes & peac we haue with this our peticon sent our Honnered Freind Cap. George dennysonn home we Judge Faithfull he knos well in what stait we are to hose Care and Faithfulnes we Comit the transaction of all our matters with the Honnorble Court thus Craueing Pardon For the rudenes of our lynes with desire you may Find more vertu in our actions we rest & wait your Charatable answer. your perete-tioners

WILLM CHESBROUGH

WALTAR PALMER

THO: STANTON

in the p^rsence of the Rest.

In Answer to ye Petition of the Inhabitants of misticke. The Court Considering there hath bene no Answer retourned from the Generall Court of Conecticott to our letter directed to them which Giues vs Cawse to Imagine they are not Resolved to give vp theire Claime to those lands so that the matter is likely to Come to be Judged by the Comission^{rs}. The Court thinks mee to forbear further Acting therein till the meeting of the Comissioners and doe expect & Require the Inhabitants to Carry themselves & order theire affaires peaceably & by Comon Agreement in the meane while and till other provision be made in theire behalfe; And further doe desire our Comissioners to be mindfull of this buisnes & endeavor an Issue thereof at the next meeting. The magists haue past this wth Referenc to y^e Consent of theire brethren the deputies thereto

EDWARD RAWSON, *Secretary*

Consented to by the deputies

25th 3^d: 1658.

Mass. Archives, vol. 112, pp. 105, 106, by William B. Trask.

WILLIAM TOKREY, *Cleric.*

1 THE ASOTIATION OF POQUATUCK PEPLE, June 30th, 1658:

Wherras thear is a difference betwene the 2 Cullonyes of the Matachusetts and Conec-ticoate about the government of this plac, whearby we are deprived of Expectation of protection from either, but in way of Curtecy, — & wheareas we had a command from

was a sort of squatter sovereignty government, organized for municipal purposes, but not in utter defiance of either colony, but with a firm purpose to maintain it, until some provision be made for them. Massachusetts sympathizing with the planters, renewed her claim to the jurisdiction of a portion of the Pequot territory, and brought the matter again before the commissioners of the United Colonies, and this time successfully; for in September, 1658, they rendered a decision,¹ that all of said territory

the generall Court of the Matachusetts to order our own busines in peac with common consent till further provision be maid for us, in obediance to which command we have adressed our selvs thearunto, but cannot attain it in regard of soomm distractions among ourselves, and thear hath bene injurious insolencys done unto soom persons, — the cattell of others threatened to be taken away, and the chattell of soom others alredy taiken away by violenc.

We haveing taken into consideration that in tymes so full of danger as theas are, unyon of our harts and percons is most conducing to the publick good & safety of the place,— thearefore in pursuance of the same, the better to confirm a mutual confydence in one another, & that we may be preserved in righteoussness and peac with such as do commerce with us, & that misdemeanors may be corrected, and incorrygable persons punished; — we hose names are hereunto subscribed, do hearby promis, testify & declare to maintain and defend with our persons and estait the peac of the plac and to aid and assist one another accoarding to law & rules of righteoussness accoarding to the true intent & meaning of our asociation till such other provision be maide ffor us as may attain our end above written, whereunto we willingly give our assent, & neither ffor ffear hoape or other respects shall ever relinquish this promis till other provision be maid ffor us. And we do not this out of anny disrespec unto ether of the afoarsaid governments which we are bound ever to honnor, but in the vacancy of any other governments; — nether is it out of any sinister end or privat reveng, but for the causes aforesaid

GEORGE DENISON

WILLM CHESEBROUGH

THOMAS SHAW

SAMUEL CHESEBROUGH

NATHANILL CHESEBROUGH

Upon the request of severall

ELIHU PALMER

among us to enter into this

THOMAS STANTON

asociation with us theay are

ELISHA CHESEBROUGH

admitted and have accordingly

MOSES PALMER

subscribed thear names

WALTER PALMER

THS STANTON

June 30, 1658.

By vertue of this Asociation, that justice may not be obstructed, &c the peac preserved, — we maid choise of Captain Georg Dennynson, & Willm Chesebrough to be comytioners to issue out warrants & to cause to be brought before them anny suspitious percons, or ffor anny misdemenor, & and to hear & determine the casses, and to pronounce sentence upon them & to see the judgment executed, provided it extend not to the los of life or limb or banishment or stigmatizing; in such casses as thear power will not reach due punishment ffor the Crime, then to tak order thear percons may be secured, and sent whear justice may procede against them.

And ffurther theay are to issue all other differences, whether of debts or cases, and to kepe a register of thear actions provided allwaies the action excede not fforty pound.

This choise is the act of the houle body of the Associates
Stonington Records.

WALTER PALMER
THO STANTON

¹ September 1658. — The Issue of the difference betwixt the two Colonies of the Massa-

west of Mystic River should belong to Connecticut, and all east of it should belong to Massachusetts.

At the next session of the Massachusetts General Court, after this decision was rendered, they passed an act¹ that the English plantation between Mystic and Pawcatuc rivers be named Southertown, and to belong to the county of Suffolk, and appointed local

chussets and Conecheott about the Pequot Country being jointly referred to the Commissioners of the other two Colonies.

Whereas there is a controversy again revived betwixt the two Colonies of Massachusetts and Connechcut concerning their interest in the Pequott country, and many pleas have been made on both sides for their greater interest: we having seriously weighed what hath been by each of them alledged, conceive the determination doth arise only from their several rights by conquest, the which for ought we can understand is not greatly different; yet being tender of any inconveniency or disturbance that may accrue to those that are already possessed either by commission from the Massachusetts or Connechcut in any part thereof (should they now be put off their improvements) and also upon inquiry finding that the Pequot country which extendeth from Nianticke to a place called Wecopaug about ten miles eastward from Mistick river may conveniently accommodate two plantations or townships we therefore (respecting things as they now stand) do conclude that Mistick River be the bounds between them as to proprietie and to jurisdiction so far as conquest may give title thereunto; always provided that such as are already accommodated by commission from either of the governments, or have grants of any tracts of land on any side of the said Mistick river be not molested in their possessions or rights by any after grants, and that all due care be had that Christian society and ordinances may be provided for and upholderd according to God, in each plantation.

BOSTON, 16th of *Septem.* 1658.

THOMAS PRENCE.

JOSIAS WINSLOW.

FRANCIS NEWMAN.

WILLIAM LEETE.

By bounding it by Misticke River we intend that river shall be the bounds so far as the pond by Lanthorn Hill, and thence from the middle of the said pond to run away upon a north line.—*Records of the United Colonies, Plymouth Colony Records.* vol. x. p. 209.

¹ At the second session of the General Court held at Boston the 19th of October 1658, In answer to the petition of the inhabitants of Mystic and Pawcatuck the Court judgeth it meet to grant that the English plantation between Mystic and Pawcatuck be named Southertown and to belong to the County of Suffolk and order that all the prudential affairs thereof be managed by Capt. George Denison, Robert Purk, William Chesebrough, Thomas Stanton, Walter Palmer and John Minot sen., til the court take further order and that Capt. George Denison, William Chesebrooke, and John Minot (Thomas Minor meant) be Commissioners to end small causes there and to deal in criminal matters as one magistrate may do, and that Walter Palmer be Constable, Capt. Denison clerk of the writs, and he also is hereby empowered and authorized to solemnize marriages between such as are published according to law; that the said Capt. Denison taking his oath be empowered to the oath to the other two, provided always the bounds of the town is not hereby determined (at the same court).

In answer to petition of Inhabitants of Southertown, humbly desiring for several reasons, that the bounds of their plantation may extend into the country ^{north} _{west} ward between Weapacago and Mystic river eight miles from the mouth of Mystic River.

The Court judgeth it meet to grant their request.

Mass. Archives.

officers for the same, and extended the bounds of the plantation eight miles northward from the mouth of Mystic River.¹

Thus after a severe struggle they succeeded in obtaining a local government. It should be remembered that the act of the Massachusetts General Court did not create, or even organize a new township, but simply declared that the English plantation between Mystic and Pawcatuc, should be named Southertown, and then declared who should manage the prudential affairs thereof. They recognized in part the local association of the people, and extended their bounds. Unfortunately no records of the town of Southertown have been preserved; all that can be ascertained about their proceedings are found in the Diary of Mr. Thomas Miner, and now and then from a grant of land on the old Stonington town records. But enough is known to show that the inhabitants proceeded to elect the ordinary town officers, to procure them a minister and to build them a meeting-house. Town meetings for that purpose were held in 1659 and 1660, which finally culminated in the erection of one, which was raised May 13, 1661, and was so far completed as to be fit for use in September of that year, when the Commissioners of the United Colonies attended religious worship there, which was conducted by Major John Mason. This, the first meeting-house of Stonington, stood a short distance northwest of the late residence of Dea. Noyes Palmer. It is not known how large it was, or what its shape or style, but from some facts that may be gleaned from the old town records, it is probable that it was a small building and but

¹ We whose names are vender written being chosen by the Towne of Southertowne to lay out the bounds according to the Courts grant, the which we did as followeth ffirst we began at Misticke Rivers mouth, and ffrom thence we run six miles to the north, north east to the pond lying by Lanthorne hill, where we marked a chestnut tree with six noches right against the middle of the pond, which pond we ffound to be seuen chains and one pole wide, and ffrom thence we run tuo miles due north to an ash tree which we marked ffouer ways and set eight noches ffor the eight mils; lying by a little still brooke, and we run ffrom thence due east tenn miles and one quarter and twelve chains to white oake tree marked with an X and S V, and ffrom thence we run due south six miles and three quarters where we crossed Poquatuck Riuier, and ffrom thence vpon the same line to a place called Quanaquutag which line poynted vpon Block Island, which Quanaquatag lies east of Weekapong tuo miles and one quarter, which tuo miles and a quarter we took possession of ffor the countrie to dispose of, either ffor us or as the contrie shall cause.

GEORGE DENISON. THOMAS MINOR.

THOMAS PARKE. THOMAS STANTON.

SAMUEL CHESEBROUGH.

Dated the 2nd of March, 1659.

(Stonington T. Records.)

1204247

partially finished, for as early as 1667, six years after it was raised, a vote was passed in town meeting to repair it and make it more comfortable, and even after it was repaired, the people did not use it in cold weather, but held their meetings at the house of Amos Richardson, which was situated a little way east of the meeting-house.

Rev. Mr. Thompson remained here until 1659, when he removed to New London. September 30 of that year Rev. Zachariah Brigden of Boston first taught here, doubtless by invitation of the town, who subsequently held a meeting about him, that is, to secure his services. Mr. Brigden labored with the people until his death, which took place April 24, 1662.

After his death Mr. Chauncy and Mr. Fletcher taught here by direction of the town, until the spring of 1664, when the town appointed a committee to go to the Bay (Massachusetts), and procure a minister, who invited Mr. James Noyes of Newbury to become their Gospel preaching minister. He accepted the invitation, and came here in the latter part of June, 1664, and commenced his labors in July following, and preached as a licentiate until 1674, when he was ordained.

The old controversy about jurisdiction was not suffered to rest. After the decision of 1658, Connecticut brought the matter up again in 1659, but the Commissioners refused to change their decision. Connecticut did not cheerfully acquiesce in the result, and still claimed jurisdiction of the lands they had granted, notwithstanding that such grants embraced in some instances the same territory included in some of the Massachusetts grants to other persons.

In 1660-1, another difficulty arose. Misquamicuck, or that part of the town of Southertown, now a part of Westerly, R. I., lying east of Pawcatuc River, was claimed and sold by Sosoa, an old Pequot Captain, residing in the Narragansett country, to a number of planters from Newport, Middletown, and Portsmouth, R. I., who took possession, and claimed it as a part of that colony, which asserted jurisdiction and subsequently succeeded in maintaining it. The planters were greatly vexed by this conflict of jurisdiction, and serious trouble grew out of it.

In some instances the same territory was granted by each of the three colonies to different persons, and *long* years of litigation was the result.

Sorely pressed by these difficulties and annoyed by the apprehension that the Connecticut colony meditated their subjection, the Selectmen (or townsmen as they were then called) of Southertown, in behalf of the town under date of January 19, 1662, again petitioned the Massachusetts General Court for redress of grievances,¹ to which no response seems to have been made.

To the Honored Governor deputye Governor and maiestrates together with the Counsell or Generall Court of the mattachusetes the petion of the inhabitants of southernewne humbly sheweth that wheras by the Good providenc of God we have bin orderly put vnder your Goverment by the cometioners of the vnighted Collonies, acording vnto articles of confederacion: by which means through your Faviour, we have for this severall years inioyed our peace, with many other liberties and privilidges both sivell and spirituall, which we could not formerly inioy, or bee made pertakers of, notwithstanding all our indevers, and adreses made vnto those, who claimed a proprietye in thes parts, the which peace of ours, together with your authoritye amongst vs hath bin much interrupted, and your authoritye together with all our priviledges much impugned by the authoritye of Coneticots sending downe amongst vs there warrants, and prohibiting vs the exersice of any authoritye amongst vs but such as shall be deriued from them: indevering to make a faction, or to incourage the same amongst vs, that so thay might attaine there owne eandes, which how reguler it is we leauie vnto your wisdoms to iudge;

these things haue ocationed vs to make severall adreses vnto your honored selues, and we haue had your faiourable acceptanc therin, as manifestely appears by your letters vnto Coneticot, and orders vnto our selues, for the preservation of our peace and the retaining vs vnder your Goverment (which favour we cannot but thankfully take notis of, and doth Firther oblidg vs vnto your servic and our owne fidellitye and dutye): yet notwithstanding all your indevers and letters vnto Coneticot, for the preservation of our peace etc, it doth two manifestly appear that thay doe slight both your letters, and power, for thay still continue to truble vs with there warants, requiring our obediene, and seeke to tirrifye vs with there threats if we shall not attend there orders, which may appear in part vnto your selues, by sum letters or orders which of leate came vnto sum of our facttious persons, the which we thought meete to sease, and send downe with these, for your better information: what there intentions are we know not, for it is giuen out and we have cause to feare, that they will not at least willingly be tryed by the cometioners, but that they will force vs by power, it haueing bin Giuen out that thay will haue Capt denison alife or dead, and that there will bee many widowes and fatherless Children amongst vs are long, together with there Countinancing and complyanc with those vnreasonable men of road Iland now at paquatuck one of there cheefe saying openly that thay had rather the road Ilanders should haue that land then the bay, with many high and slighting wordes respecting the bay and the interest, threatening the nullifying of what ever the bay hath done hear, respecting privilidges or proprietyes: things being thus, or thus apearing vnto vs, we being weeke and vxperienced in the manageing of cases of this natures, causeth vs with all humillitye to spred these things before your worships and this Honerable asembly, humbly begging your firther favour and countinanc in thes respects, for our incoragement in the manifastation of our fidellitye, vnto which we haue ioynly bound our selves: wherefore we doe earnistly intreat that since we haue bin and are orderly vnder your care and Gouernment, that you would be pleased to doe your vtermost for vs to contenew vs So, and that we may not bee, left vnto the mercyes of those of coneticote, whose wordes and actions speakes (unto vs) nothing but our ruin, who haue aproued our selues faithfull, yee and the ouerturning of the authoritye of the bay to there vtmost power: and becaus we doe not know how soone thay may macke sum further attemptes against vs, we doe earnistly craue sum further orders and instructions may be sent unto vs, by this messenger if posably, that so we may not be in the darke what to doe, if such attempts should be made against vs, which the lord in mercy prevent, by your wisdome, and if to that purpose you would send

On the 23d of April, 1662, Governor Winthrop succeeded in obtaining a new charter for Connecticut from Charles II. The eastern boundary of the colony was fixed therein at Pawcatuc River, thus placing a large part of the town of Southertown under the jurisdiction of Connecticut, leaving the balance under the control of Rhode Island; Massachusetts gracefully yielding to the authority of the new charter, which probably did not reach Connecticut until late in the summer of 1662.

At the October session of the General Assembly for that year, the charter was publicly read to the assembled freemen of Connecticut, and from that time forward became the recognized law of the land. At the same session, "it was ordered that ye inhabitants at Mystic and Pawcatuc (not Southertown) shall from henceforth forbear to exercise authority by virtue of Commissioners from any other Colonies, and in case of any differences that may arise, they repair to or^r Wor^{ll} Dep. Gouernor for help; and that they choose a Constable for the year ensuing; and ye said Constable to repair to or^r Wor^{ll} Dep. Go: for his oath and they (are) required to pay vnto Mr. James Noyes, Lt. Samuel Smith and Ensign Avery, for and in behalf of the charge of the charter the sum of twenty pounds as this Town's proportion, two thirds in wheat at 4. s, one third in pease at 3 s. by ye last of November next."

It does not appear that the town of Southertown was represented in the General Court of Massachusetts while they were under the jurisdiction of that Colony, nor were the planters represented in the General Assembly of Connecticut until the Oc-

any letters unto coneticot, our mesenger can speedily convay them vnto there debutys Governor, which posably may abate there furye, and may be a means to prevent our further truble and of the continuanc of our peace, together with your authoritiye and interest; pardon we besech you our bouldnes, and lett our presing nesesitye, together with our earnist desire after peace, and order, and the attending your orders and instrucktions to that eand speake for vs: and if the lord shall macke your worships instrumentall for the preservation of our peace and comfort, by the improuement and vphoulding your authoritiye amongst vs, we and ours shall haue caus as to owne his Goodnes so to acknowledg youre favioure, and shall continue to pray

yours in all Loyalty, though, vnworthy to be owned

From SOUTHERTOWNE

this: 19th of January 1662.

GEORGE DENISON

WILLM CHESEBROUGH

THO STANTON

SAMUELL CHESBOROUGH

ELIHU PALLMER

Townsmen

In the name and with the consent of the towne.

Mass. Archives, vol. ii., page 34, by William B. Trask.

tober session for 1664, when William Chesebrough was elected, and at the commencement of the session presented a petition,¹ in behalf of the planters, asking their pardon for past offenses and their favor for the future, which was granted to all except Captain Denison.²

In 1665, the name of Southertown was by the General Court changed to that of Mystic, in memory of that victory God was pleased to give this people of Connecticut over the Pequot Indians. In May, 1666, an act was passed as follows: "The town of Mystic is by this Court named Stonington, the Court doth grant to the plantation to extend the bounds thereof ten miles from the sea up into the country, northward; and eastward to the river called Pawcatuck." "This Court doth pass an act of indemnity to Capt. George Denison upon the same grounds as was formerly granted to other inhabitants of Stonington."

Mr. Noyes did not at first make arrangements to remain for any given length of time, but subsequently, in 1668, the town passed a vote that they would freely contribute, or give towards his building a dwelling-house among them, in order to his set-

¹ *To the Honourable Genrall Court now Asembled at Hartford in the Collony of Connetycoat.*

Honnorable may it please you,—We your poore petitioners being summoned by the Honnored Counsel of this jurisdiction to yield our obedienc & subiection to this jurisdiction according to his maiestyes letters patent gratisiously granted to this Collonie & to make choise of a percon to be a Comishonor & to atend the servis of this present Court in obedience to this summons we haue yielded our selus & sent vp one to be a Comishoner to atend the servis of the Court.

We humbly besech you thearfor that you will pardon all such mistaiks or miscariges wh through humain frailty hath bene offence or grevious vnto you & receaue vs with a loving aspect & renue your former favor vnto vs that we may be remembred with equall priviledges of other Townes acording to our Capacitie that we maie be preserved in truth & peace & that scandals may be remoued for the forme we may not be so bould as to prescrib knowing the wisdom & prudenc of the Honnered Court hose wisdom & favor we do commit ourselves vnto

We humbly do besech allso that the bounds of our plantation may be confirmed wh was granted vnto vs by the Bay, thus being loath to trespass vpon your patienc we humbly taik our leaue & rest your pore petichoners

October 14: 64

WILLM CHESEBROUGH in the name of the rest.

Conn. Archives.

² Mistick & Pawcatuck haueing by Mr. Cheesebrook petitioned this Court for their fauoure to pass by their offences, the Court haueing considered the same doe hereby declare that what irregularities or abusive practices haue proceeded from them, whereby they haue seemed to offer contempt to the authority here established, it shall be forgiuen and buried in perpetuall obliuion and forgetfullness, and this to extend it selfe to all ye members of the afoarsayd plantation, Captayn Denison onely excepted whoe hath neglected or refused to submitt himselfe peaceably to the order of the Councill of this Colony.

Trumbull's *Colonial Records*, vol. i. page 499.

tling in the town, and carrying on the work of the ministry among them. They also voted to give him a salary of fifty pounds currency, annually, for seven years, and in 1671, the town added the use of the ministry land to Mr. Noyes' salary, and subsequently raised it to one hundred pounds with several grants of land and other donations.

About this time a movement was set on foot to build a new and better meeting-house; to lay out public lands for the support of the Gospel ministry, and to form a church in accordance with the established religion of the colony.

In 1667, the planters convened in town meeting and decided to set apart and lay out five hundred acres of land,¹ to be styled the ministry land, the avails of which were to be applied to the support of the Gospel ministry. In July of the same year the town established what they called a Town Plot, and appointed a committee to lay out as many lots as there were inhabitants then living in the town. Their home lots contained twelve acres each, and were so arranged that each lot had a street front.

Two hundred acres of this ministry land was laid out around the place where the Road Meeting-house now stands, the eastern line of which extended along a few feet east of said meeting-house, running nearly north and south. The western boundary was Mixtuxet Brook. The northern and southern lines cannot now be traced, but the form of the plot can nearly be seen when we look at the distance between the east and west lines and the number of acres that were laid out.

The home lots were laid out around and upon each side of the ministry land. They extended as far east as Stony Brook, and south as far as Smith's Mill; one tier was located north, and the remainder west and south of said land.

In 1668 a census of the inhabitants of the town was ordered to be taken, embracing those only who were inhabitants or heads of families. February 2. There were found to be forty-three inhabitants, viz.: Thomas Stanton, George Denison, Thomas Miner, John Gallup, Amos Richardson, Samuel Chesebrough, James

¹ May this 4th 1668.

At a Publick Town meeting after legal notice given. At the same meeting it was voted that there shall be five hundred acres of land speedily sought out for the ministry and to take place before all the collateral grants take place.

A true copy of Record

Stonington T. R.

Test, ELN^X MINOR, Clerk.

Noyes, Elisha Chesebrough, Thomas Stanton, Jr., Ephraim Miner, Moses Palmer, James York, John Stanton, Thomas Wheeler, Samuel Mason, Joseph Miner, John Bennett, Isaac Wheeler, John Denison, Josiah Witter, Benjamin Palmer, Gershom Palmer, Thomas Bell, Joseph Stanton, John Fish, Thomas Shaw, John Gallup, Jr., John Frink, Edmund Fanning, James York, Jr., Nathaniel Beebee, John Reynolds, Robert Sterry, John Shaw, John Searls, Robert Fleming, Robert Holmes, Nathaniel Chesebrough for Mrs. Anna Chesebrough his mother, Gershom Palmer for Mrs. Rebecca Palmer his mother, Henry Stevens, and Ezekiel Main.

A home lot was laid out for each inhabitant, and the title was obtained by lottery on the following conditions, namely: If built upon within six months, and inhabited, the title would be complete, except that each proprietor must reside on his lot two years before he could sell it, and then he must first offer it to the town and be refused, before he could sell the same to any person and give good title. How many of these home lots were built upon by the then inhabitants cannot now be ascertained.

Up to this time all religious services had been provided for and conducted by the authorities of the town. Ministers were employed by the selectmen and paid from the town treasury.

The town also appointed committees to examine candidates for the ministry, "to see if they were sound in the fundamentals." They did not by their acts recognize Councils, Assemblies, or ecclesiastical machinery, in any way until 1669, when they preferred a petition to the General Court of the Colony, asking liberty to settle themselves in church order, which was granted at once;¹ but the church was not formed until 1674.

During the time that these preliminary steps were moving for church organization, the inhabitants were worshipping at Pequot, in their dwelling-houses, and the old meeting-house. They had repaired it several times, in pursuance of town votes. It was also occupied by the town for holding town meetings. At a meeting held therein in June, 1670, "It was voted, with a joint consent, "that a bigger and a better meeting house shall be built." Nothing appears to have been done about building a new house, for the reason that they could not agree upon a location.

¹ Seuerall inhabitants of Stoneington petitioning this Court for their approbation that they might settle themselves in Church order, this Court grants them their petition.—Trumbull's *Colonial Records*, vol. ii. page 111.

In April of 1671, another town meeting was held, which voted "That the meeting house agreed upon shall stand upon the most convenient place of the ministry land," and the selectmen were directed "to view said land, and approve the place where they find it most convenient, according to the order of the town, to set the meeting house."

The selectmen could not agree upon a location, and called another town meeting, which was held Thursday, December 14, 1671. At this meeting, after spending most of the day in fruitless motions and discussions, it was voted, "That the meeting should continue till Friday night, and that all the inhabitants meet on Friday morning by nine of the clock at ye meeting-house, and to go from thence to go to view a place to set the new meeting-house on." They met the next day, and looked over the ministry land, and unanimously agreed upon a location for their new house, and then went back to the old meeting-house and passed the following votes, viz.: "That the New Meeting House shall for time to come be set up and stand without removing upon the hill called Agreement Hill, so named by the town at the same place." "The dimensions of this house were agreed upon at this meeting, and were as follows: Forty feet long, twenty-two feet wide, and fourteen feet posts from joint to joint." It was also voted at this meeting, "That the present minister, Mr. James Noyes, for the time that he continues to be the minister of this place, shall have the use of all the ministry land to himself, besides his fifty pounds currency per annum, and at his death or departure to leave it wholly to the town."

A committee of five were appointed to superintend the erection of the new meeting-house. It was built by subscriptions of timber, planking, shingles, ceiling, nails, and labor of men and teams, etc.

At the time the meeting-house was located upon Agreement Hill by the town, the hill was covered with heavy timber, which was removed by the inhabitants by voluntary labor, who then laid the foundation for the new house, and raised it January 15, 1673. This house stood a few rods west of the present meeting-house at the Road. It was not finished for several years. At first there were no slips or pews except for the deacons, magistrates, and minister's family; benches were used by the people, and a committee was appointed to seat them according to their notions of propriety.

This state of things did not last long, for the town voted the next year to have the floor of the house and of the gallery assigned to the inhabitants for pews. A committee was appointed to make the assignment, who encountered much opposition, but finally agreed upon a plan, which was submitted to the town and accepted. Those who were dissatisfied with the section assigned them, did not make their pews, and occupied the old benches.

Some of them after a while reconsidered their determination and built them. The inside of the house was never lathed and plastered. After the pews were built the space between them and the gallery was ceiled, and this was done by sections, which had been assumed by some of the wealthier inhabitants. When this house was dedicated is not known.

Religious meetings were held there in the summer of 1673, and ever after that, until it was taken down to make way for a larger one which was erected in 1729.

The church was organized formally on the 3d day of June, 1674.

What ceremonies were observed in the formation of the church does not appear. The record is simply this : —

“ The names of those who began the Church of Christ at Stonington, June 3, 1674, were

Mr. James Noyes,
Mr. Thomas Stanton,
Mr. Nathaniel Chesebrough,
Mr. Thomas Miner,
Mr. Nehemiah Palmer,
Mr. Ephraim Miner,
Mr. Thomas Stanton, Jr.,
Mr. Moses Palmer,
Mr. Thomas Wheeler.”

They established a covenant¹ when they formed the church,

¹ COVENANT. — In order to begin and Geather a Church of Christ in Stonington, this third day of June 1674 do Covenant that whereas, God having Graciously received us into the Covenant of his Grace, which he hath sealed to us in Baptism, we acknowledge ourselves, indispensably bound, to hold fast the Doctrine of Faith, and manners contained in the scriptures, of Truth, and attend all those duties, wherein prescribed, for the increase of our Faith, and growth in holiness, and maintaining a good conscience, and knowing that the confession of the name of Christ, is not to be separated from Faith in the Heart, Rom: 10th, 9th, and that he that is united unto Christ, and hath Communion with him, ought to maintain Communion regularly, with all his members; We whose hearts, God hath moved in this place, to joyn together in the worship of God, and pertake of the

and in view of the fact that this could not have been done at the time without the consent of the neighboring churches, the in-

Lords Table, and therein desire, to have the Prayers, and approbation of the Churches of Christ, who may take Knowledge of us; do for the satisfaction of all Men, declare as followeth, that we unfeignedly resine our selves, and our seed unto the Lord receiving Jesus Christ, the Son of the living God, Very God, Very Man, and the only Mediator between God and Man, as our Lord and Saviour, relying upon the Grace of God for salvation and Blessedness, heartily submitting ourselves to be ruled by his word and Sperit, and as he is the author of Unity, and peace, we solemnly promise, that by the assistance of Gods Grace, we will Labour mutually to watch over one another, and to observe all other Christian, or Brotherly offices over one another which Christ hath enjoyed, according to our respective places in this Church, and to submit to the discipline of Christ which we desire may take place amongst us, and the worship of God, to be upheld in the power and sperituallness, thereof as also to oppose Error, and teach all under our care, as far as in us lies to know and serve the Lord.

A CONFESSION OF FAITH.—We believe that there is One, onely God, Being from himself, and for himself, of whom, and for whom, are all things, who is infinite, Eternul, and Unchangable, in power wisdom Goodness, Justice, Holiness and truth.—

There are three sacred Persons of the Godhead, God the Father, God the Son, and God the Holy Ghost, equal God, and yet but one God; God hath from all Eternity; fore ordained what shall come to pass, and did not only fore see but fore determined. The Eternal Estate of Men and Angels, together with Gods general providence, which is Exercised about all things, there is a special Government, over the rational Creatures, God made the Angels and Man in holiness, but some of the Angels, abode not in the truth; which are called Divils; God gave to Man when he made him, a rule of Obedience; for Life, and thretned Death, in case of disobedience, which rule of Obedience, our first Parents transgressed, by eating the forbidden fruit, and we in them, and so Death passed upon all Men, the sin of our first Parents, became the sin of all Mankind, by imputation, and derivation, and in such as are Adult, by imitation and approbation, God the Father having Eternally elected some of Mankind unto life, did in the fullness of time, send his son to redecm them, and God the Father, and God the Son, sent the sperit to sanctify them:—we believe that Jesus Christ, taking our Nature upon him as Mediator, between God and Man hath made full satisfaction to God for the sins of his Elect; and purchased life for them, by the Merit, of his active and passive righteousness, and having received all power from the Father doth in Execution of his prophetical, Priestly and Kingly office reveal unto, and work in his Elect whatsoever is necessary for salvation, by his holy and blessed sperit.

In the new Covenant God hath promised life to all that believe in his name, through Christ Jesus, and the immediate object of Justifying faith in Jesus Christ, in person, and office, as he is revealed in the Gospel, and by union with Christ by Faith, believers are made partakers of his Righteousness sonship grace and glory.—Whereby through his Grace they are Justified, Adopted, Sanctified, and shall enjoy etarnal life;—We believe the scriptures, of the old and new testament, to be the word of God, by the dispensing which, the sperit convinsing of sin, and misery, and giving knowledge of Christ, doth beget Faith, Repentance, and new Obedience, in the Elect.

We believe that the Morral Law in the hand of Christ, is a rule of Obedience, to believers; and that the sum of the Law, is to love God with all our hearts, and our neighbors as our selves.

We believe that there are two seals of the Covenant of Grace, Baptism and the Lords Supper; Baptism is a Sign of our entrence into Grace, and the Lords Supper, is a sign of our *groth* in Grace.

We believe the Communion of Saints, The Resurrection of the Body, and life everlasting Amen.

We believe, Lord help our Unbelief.

Church Records.

ference is that a council was assembled here for that purpose, who participated in its organization. This was the eighth church established in this State, and was an important event in the history of the times. It was soon followed by the ordination of Mr. James Noyes, which took place September 10, 1674, of which the records have only this brief notice : "The Rev. James Noyes was ordained on the 10th day of September, 1674, it being Thursday."

Of course an ordination of a minister requires the presence of a council, but who composed this, and its order of exercises, cannot now be ascertained.

The town had called Mr. Noyes to become their Gospel preaching minister, and the church now invited him to become their pastor, which he accepted ; and the presumption is that the town then occupied the same position in the settlement of a minister that societies do now.

Though twenty-five years had elapsed since the settlement of the place, and sixteen since the organization of the town, and a number of ministers had preached here by invitation of the town, and whose salaries for the time being they had paid, yet it does not appear from any source that any person was baptized, or in any way admitted to a church here. Church membership was not then a prerequisite to inhabitancy in any town in this State. It was simply this : the planters employed a minister to preach to them, taxed themselves to build the meeting-house and to pay the minister's salary, but no church existed here with covenant and confession of faith until 1674.

Though there were but nine persons mentioned as beginning the church, yet the entire population had participated in laying out the ministry land, in organizing the town plot, and in the erection of the meeting-house ; and before 1696 nearly all of them were admitted to the Church. Mr. Noyes' ministry was eminently successful, and was sustained by his parishioners with great unanimity.

Meeting-houses in those days were built without stoves or fire-places, and in cold weather must have been exceedingly uncomfortable. In 1690 the town voted to build near the church a small house, fourteen feet square with seven feet post, with fireplace for Mr. Noyes to warm himself in cold weather between meetings.

Mr. Noyes continued his labors with this Church until his death, which took place December 30, 1719.

Parishes or religious societies were organized in this State at first by special acts of the General Court, usually on the request of large towns when a sufficient number of planters were situated remote from the meeting-house, and would be convenienceed by a place of worship in their midst.

In 1715 this town extended to Mr. Joseph Noyes, the youngest son of the Rev. James Noyes, a call,¹ inviting him to be helpful to his father in carrying on the work of the ministry among them, and that one of the two ministers should preach to the people living remote from the meeting-house in what is now North Stonington. This call he refused, probably in anticipation of one from the first church of New Haven, which he received in July following, and immediately accepted. No further efforts were made to procure a colleague for Mr. Noyes, and another town meeting was held in 1717, which voted, that it was necessary to divide the same into two societies for the public worship of God; and liberty was given to the inhabitants living northward and remote from the meeting-house, to have a meeting, to consider what bounds would be reasonable between the societies, and then adjourned the meeting to January 9, 1718, to hear their report.

When the meeting reassembled they submitted a boundary line which was so far satisfactory that the town meeting adopted it, but subsequently a controversy arose respecting this line, which in May, 1720, was submitted to the General Court with a request

1 At an adjourned Town Meeting held April the 14th, 1715, It was voted and agreed to call Mr. Joseph Noyes to be helpfull to the Rev. Mr. James Noyes in carrying on ye work of ye Ministry amongst us in this town, and that one of ye two Ministers shall preach to the People living remoat from the Meeting House, at sum convenient place where they ye People agreeived shall unanimously agree upon, and that after the death, removall or inability of either of ye two Ministers to carry on ye work of ye Ministry, or so soon after as the uper people shall se cause the Town to be divided into two Sosiaties for carrying on ye work of ye Ministry: And ye Town to be devided so as may be consistant with ye rule of Justice, & rightorashess and that the Northern sosiaty when set out as above shall have an equal part of the Ministry Land in this Town and for incurgiment of ye upper sosiaty the lower sosiaty shall when divided as aforesaid, pay unto them the sum of One hundred pounds towards ye settling of a minister amongst them. It was also Voated that if Mr. Joseph Noyes shall except of a call of this town to be minister with his father the Rev^d Mr. James Noyes that then ye Town will give him ye s^d Mr. Joseph Noyes for his incurement ye sum of one hundred pounds towards settling him amongst us, and to pay him annually ye sum of seventy pounds as money so long as they ye s^d Mr. James and Mr. Joseph Noyes shall carry on ye work of ye ministry amongst us in this town. And if it please God that Mr. Joseph Noyes shall succeed ye Rev^d Mr. James Noyes and doe continew to carry on ye work of ye Ministry amongst us that then he shall have his salloroy raised to make it a comfortable and credable maintainance from this Town.—*Stonington T. R.*

that a committee might be appointed to settle and establish a boundary line.¹ They came, examined the territory, and made a report which was not accepted by the General Court when returned and presented to them, but they arbitrarily established a different line, which remained until May, 1721, when the General Court concluded to change it and adopt the line of the committee with a slight modification.²

The legal effect of the proceedings of the General Court thus far, was to divide the town into two societies, and leave them without authority to assemble and elect their officers; there being no general statute at the time providing for calling the first society meeting for that purpose, so a petition was preferred to the Governor and Council in December, 1720, asking that a time might be appointed for a meeting of the inhabitants of said parish qualified to vote in the affairs thereof. The petition was granted, and the 28th of December, at the old meeting-house, at twelve o'clock at noon, be the time and place for said meeting, and three persons were appointed to warn it by giving five days' notice, and

¹ GENERAL ASSEMBLY *May Session A. D. 1720.* Holden at Hartford, — Upon consideration of the petition of the inhabitants dwelling in the northward part of Stonington, praying that a committee may be appointed to settle and establish a line that shall divide Stonington into two societies: Ordered by this Assembly, that Mr. John Plumb of New London, Lt. John Sprague of Lebanon, Lt. Joseph Bacchus of Norwich, and Lt. Timothy Peirce of Plainfield, or any three of them, be a committee to settle the line desired, and make return of their doings therein to the Assembly in October next; and that the town of Stonington be at the charge of it. — Hoadley's *Colonial Records*, vol. v., page 180.

² Whereas the Generall Assembly held in May 12th 1720: Did appint us ye subscriber to fix and settle a line in Stonington to divide it into two societies. And we having heard ye Parties what they had to offer in ye premises and viewed ye list of Estates as also taken a view of severall Quarters in ye sd town and seriously considered ye same, do fix and sittle ye aforesd line which divides ye sd town into two societies as follows,

Beginning at ye house and farme of Mr. William Wheeler, from thence west north west line to Mistick River brook about one mile, and from ye sd house and farme of Mr. William Wheeler a line easterly to ye house and farme of Mr. Josiah Grant and from thence a line eastwardly to ye house and farme of Mr. John Brown, and from thence a line easterly to ye house and farme of Mr. Thomas Brown, and from thence a line easterly to ye house and farme of Mr. John Rendall, and from ye sd Mr. Randall's house, an east line to Shoonuck River and so by Shoonuck River to Pawcatuck River. The aforesaid line taking in ye sd Mr. William Wheeler, Mr. Josiah Grant, Mr. John Brown, Mr. Thomas Brown, and Mr. John Randall with their present improvements, into ye North Society and to be a part of it as witness our hands.

JOHN SPRAGUE.

JOHN PLUMB.

JOSEPH BACHUS.

TIMOTHY PEIRCE.

Committee.

when assembled either of said persons were to preside and lead the parishioners to a choice of Society officers.¹

The meeting assembled, and elected Samuel Stanton, Jr., Clerk, Samuel Stanton, Sr., Daniel Palmer, James Miner, Joseph Denison, and Samuel Chesebrough, Sr., Committee, and Nehemiah Williams, Collector. These proceedings completed the organization of the First Congregational Ecclesiastical Society of Stonington, which has been associated with this Church for one hundred and fifty-four years, and has controlled and managed its temporal affairs, though subsequently divided, reunited, and again divided; sometimes torn by controversy, and shattered by dissension, yet in the providence of God the old Society still lives and acts in intimate and harmonious relations with the Church. This Society controlled the common schools of the town until 1799, when school societies were established by law to control and disburse the avails of our school fund.

Ministers' rates were no longer laid and collected by the town. This duty devolved upon the Society; also the settling of ministers in connection with the Church, building of meeting-houses, and all the temporal matters of the Church.

For a short time after the death of Mr. Noyes, the pulpit was supplied by ministers from the neighboring churches.

In June, 1720, the Rev. Nehemiah Hobart of Hingham, Massachusetts, came here to preach on the invitation of the town,

¹ At a Meeting of the Governor and Council in New London, December 20th, 1720. Present, The Honorable Gurdon Saltonstall Esq. Governor; Richard Christophers, Esq. Assistant; Jonathan Prentts Esq. John Picket; Christopher Christophers Jonathan Star. Upon application made by several inhabitants of the southermost of the societies or parishes in Stonington, lately established by the General Court, desiring that a time may be appointed for the meeting of the inhabitants of said parish, qualified to vote in the affairs thereof, and an order given for notifying them of the time for their convening for that end

Ordered, That Wednesday the 28th of this instant December at 12 of the clock at noon, and at the old meeting house in said parish, be the place and time for the meeting of the said inhabitants parishioners.

Ordered, That Capt. Manassah Minor, Mr. Adam Gallop and Mr. Sylvester Baldwin, all of the said parish, or either of them, do give at least five days notice to the inhabitants within the precinct of said parish, who are qualified voters in the said society, that on the said Wednesday the 28th instant at twelve of the clock at noon, at the old meeting house in said parish, a meeting of the said society is appointed and ordered by this board, for choosing a clerk and committee, and for managing other affairs of the said society or parish. And the said Capt. Minor, Mr. Gallop and Mr. Baldwin, or either of them, are appointed to lead the said parishioners at the said meeting to the said choice.

Ordered, That the clerk of the council inclose in a letter to the said Messrs. Minor, Gallop and Baldwin, or either of them, a copie of this order, attested by him, which shall be a sufficient warrant for their attending to the service which they are herein directed to.

and labored with apparent success for the remainder of the year. In the month of January, 1721, the Society voted to give him an annual salary of eighty pounds currency to carry on the work of a Gospel preaching minister in said Society, and if the Church should call him to office, and he should take pastoral office in this Church within one year, then he should have twenty pounds currency added to his salary, and one hundred pounds currency towards his settlement, with the use and improvement of the ministry land. Mr. Hobart declined to accept of this offer, mainly on the ground that it was substantially the same as the offer made him by the town, a short time before the society was organized, which it appears he had previously refused to accept; also complaining that the ministry land would be unprofitable to him without liberty to clear the same; adding finally that it was plainly manifest from their proceedings that their affections were weaned from him, and he did not wish to be troublesome and burdensome to them. The Society again met in February, and voted him the same salary and the use and improvement of sixty acres of the ministry land, where it would best suit him, and to clear and improve it to his liking, with timber enough to build him a house.

He accepted of this offer immediately,¹ but for some reason not now understood the Church did not extend their call to him, and the Society in May following, voted to send for another minister to preach in said Society.

This action of the Society met with a decided protest from forty-three members thereof.

In August, 1721, the Society voted to call Mr. Hezekiah Gould

STONINGTON Feb. 10th 1720.

¹
GENTM

It having pleased the infinitely wise God to dispose and incline you in his all wise Providence to place your affections upon me and to elect, and invite me to serve in the ministry of Christ in this place, and seeing you have laid proposals before me for my encouragement in settling among you.

These are to return you hearty thanks for your kindness to me in all the instances of it, and I do now declare to you that after repeated addresses to the Throne of Grace, for council and direction, in so weighty an affair, and after mature thought; and deliberation upon that matter, I cant but think God hath some service for me to do in this place, which I think I can truly say to do service for him is governing aim: and princible in all my actions I do therefore upon this consideration accept of your invitation earnestly desiring your constant and dayly prayers for me that God would make me faithful, in his service; and successful in the ministry of Christ, and after assuring you that I am your constant remembrancer at the Throne of Grace, I remaine your assured friend and servante:

NEHEMIAH HOBART.

to be their Gospel preaching minister, with an annual salary of one hundred pounds currency per year. Mr. Gould accepted of their offer,¹ intimating that he should remain with them until the Great Lord and Master should otherwise dispose and incline his heart. The next week the Society held another meeting and voted that if the Church should call Mr. Gould to office, and he should take pastoral office and settle among them, they would give him in addition one hundred pounds currency towards his settlement, and the improvement of the ministry land belonging to said Society, reserving the wood, except what Mr. Gould might require for building, firewood, and fencing, the fencing to be on the ministry land. Notwithstanding the Society was apparently united in the call, the Church for reasons not preserved did not see fit to call him to office.

In March, 1722, the Society appointed messengers to go to Mr. Ebenezer Rosseter and agree with him to preach for them for three months. If they could not agree with him, to procure some other suitable man. The messengers succeeded in obtaining the services of Mr. Rosseter as directed. He came and was so much liked by the people that after the three months had expired, the Society, in July of that year, sent messengers to invite him to come to Stonington again and preach the Gospel to them. Mr. Rosseter came as requested, and labored with the people very acceptably, for in October, 1722, the Society gave him a call with an offer of one hundred pounds currency per year, and one hundred pounds currency towards his settlement if the Church should call him to office, with the improvement of the ministry land, so long as he continues to be their Gospel preaching minister.

¹ TO THE SOUTH SOCIETY IN STONINGTON. These may inform you that whereas the alwise God and our Saviour who riegs and governs the hearts and minds of his loyal and dutifull subjects, has directed you under your salatory condition to call, and improve me as a minister or teacher among you, and has inclined your hearts to make such a bountifull, and honourable proposal for my encouragement and satisfaction so long as I shall continue in the service of Christ among you, I now after humble gratitude offered to heaven, take this publick opportunity to return you all hearty thanks for your good will; and affection towards me; as a sincear token of my gratfull acceptance of your bountifull offer, with full resolutions to abide in the service of my great Lord and master among you, untill he shall otherwise dispose, and incline my heart.

HEZ. GOULD.

Aug 24th 1721.
Society Records.

Mr. Rosseter accepted¹ of this call, which was immediately followed by the call of the Church, and he was ordained December 19, 1722.

The Church and people were evidently united in the call to Mr. Rosseter, and his preaching was blessed to them, but the subsequent divisions in the Society greatly embarrassed him, and impaired his usefulness. The old meeting-house was too small to accommodate all the people that usually attended there, and soon after the settlement of Mr. Rosseter a movement was set on foot to build a larger and better meeting-house; but no definite action was taken until the year 1726, in September, when a Society meeting was called to agitate the matter, which after fruitless discussions and motions, was adjourned to October 17th, and then to November 7th, and again to December 5th, and again to December 12th, and finally to December 21st, when the meeting was dissolved, without result.

In January following another like meeting was held, and dissolved without coming to any decision in the matter; so again in October following another meeting was held and dissolved without reaching any conclusion; but on the 7th day of November, 1726, the Society again met, and after a stormy meeting, they voted to build a new meeting-house, and to locate it at the centre of the town, which was half-way on the old post road between Mystic and Pawcatuc rivers, at a place now known as the Putnam Corners, or Centre Lot.

A large number of the Society refused to abide by the action of this meeting, because, they said, the votes were not put to the meeting by the moderator, who had refused to act, on the ground

¹

STONINGTON Nov 16th 1722.

GENTLEMEN.

I have had the opportunity of the perusal of your vote bearing date October 5th 1722. Wherein as I understand by the unanimous consent of this society certain propositions are made, and offered to me in order to my settlement amongst you in the work of the gospel ministry.

Now I would return cordial thanks to the society for your good will herein manifested to me, and from my previous and deliberate consideration upon the matter I now signify to you my compliance with your proposals to me: and my willingness to be serviceable to you in this great work of preaching the Gospel; so far as God shall enable me by his grace; thus, consenting to settle amongst you in this employ. I intreat an interest in your prayers to Almighty God, who is the giver of all grace and wisdom, that he would furnish me to every duty, and endue me with spiritual wisdom, and understanding, to be improved to his glory: and for the good of those with whom I may be consigned.

I remain your souls well-wisher.

EBENEZER ROSSETER.

that persons not qualified to vote were taking part in the meeting, which created so much disorder that those opposed to the Centre location refused to act, and the Centre party put and carried their votes to build and locate the new house at Putnam Corners.

February 4, 1727, another Society meeting was held to consider the matter, which was dissolved without passing any votes. In April following another meeting was convened and adjourned to the 11th inst., which, after a heated debate, voted to build a new meeting-house at Agreement Hill, the place unanimously chosen by the fathers for that use, and of suitable dimensions to accommodate the whole Society, and then adjourned to April 22, when they selected a building committee of seven to complete the work, and granted a rate of seven pence to pay for the same.

The action of this meeting was protested against and repudiated by the Centre Meeting-house people, claiming that the whole proceedings were void and of no effect, because the Society had previously voted to build their new meeting-house at the Centre, or Putnam Corners.

The meeting which voted to build a meeting-house at the Centre did not pass any votes, or make any provisions to raise money to build their new house; so an agreement was made and entered into, bearing date July 24, 1728, by sixty-one persons favoring that location, stipulating that they would become responsible for, and pay the expense of building said house on the basis of their respective lists. At the October session of the General Court for 1728, some of the parties to this agreement memorialized the same to stop all proceedings relative to building both meeting-houses, which was heard, and an order issued¹ that all further proceedings in said Society be stayed in respect to building a meeting-house or houses, until the parties do agree

¹ GENERAL ASSEMBLY, *October session, 1728.* Convened at New Haven.—Upon the memorial of Mr. John Noyes and Capt. Ephraim Minor: It is resolved by this Assembly, that all further proceedings in the first society in Stonington, in respect to their building a meeting house or meeting houses, shall be stayed until either the parties do agree upon the place, or they have further orders about it from this Assembly; and that Christopher Christophers, Esqr., Mr. Joseph Backus and Capt. Brewster, or any two of them, are appointed a committee to endeavor an accommodation of the difficulties that attend that affair, by bringing the parties to an amicable agreement upon a place to fix their meeting house; but if such an agreement cannot be obtained, then the committee are to enquire into that affair, and of the place where the meeting house may be set, the best to accommodate the whole society, and make report thereof to this Assembly in May next.—Hoadley's *Colonial Records*, vol. 5, page 206.

upon a place, or they have further orders from this Assembly; and that Christopher Christophers, Esq., Mr. Joseph Backus, and Capt. Brewster, or any two of them, are appointed a committee to endeavor an accommodation of the difficulties that attend the affairs, by bringing the parties to an amicable agreement upon a place to fix their meeting-house; but if such an agreement could not be obtained, then the committee were to inquire into the affair, and of the place where the meeting-house may be set to accommodate the whole Society, and make return thereof to this Assembly in May next.

This committee visited the Society and inquired into the matter, but were unable to effect an amicable settlement of the affair. They also viewed both locations, and reported to the Assembly that the meeting-house should be located at the Centre, where the ground was already measured out and procured, and where the timber was already carted and partly framed. This report was approved of and accepted, and the Society was ordered by the court to build their new meeting-house at the Centre.¹

This order was disregarded, and steps were taken to proceed with the erection of the meeting-house on Agreement Hill. At the May session of the General Court in 1729, another memorial of the Centre people was preferred, asking for an order to compel the Society to build their new meeting-house at the Centre. An order was made that a Society meeting should be held on or before the 10th day of July following, and Roger Wolcott, Esq., was ordered and empowered to warn said meeting and conduct the same "in all votes and acts relating to the setting up and

¹ Pursuant to the act of the General Assembly, holden at New Haven Oct. 10th 1728, appointing us a committee to endeavor an accommodation of the difficulties that had arisen in the first society in Stonington, in respect to their building a meeting-house or meeting-houses there; we have attended that service, and find it impracticable to prevail with the parties to come to an amicable agreement upon a place to fix their meeting-house. We have, therefore, fully enquired into the affair, and of the place where the meeting-house may be set so as best to accommodate the whole society. And, having heard and considered what was offered by both parties, we humbly offer it as our opinion, that the place by the country road nearest the center of said society, where the ground is already measured out as it was procured for that end of Mr. Elihu Cheesbrough, and where the timber is already carted and partly framed, is the most convenient and most proper place to fix a meeting-house so as best to suit the whole society.

C. CHRISTOPHERS,

JOSEPH BACKUS,

DANLL BREWSTER.

The above report is by this Assembly allowed and approved, and order that the society proceed to build a meeting-house at the place reported best to suit the whole society as above mentioned.—Hoadley's *Colonial Records*, vol. 5, page 230.

STONINGTON Nov 28th 1728.

finishing said meeting-house, and granting of rates or taxes to defray the expense of the same."¹ Mr. Wolcott warned the meeting to take place at the old meeting-house on the 6th day of June, 1729.

This order produced great excitement. The idea that men who had descended from Thomas Stanton, George Denison, John Gallup, Lady Ann Borrodel, and others of equal independence, were to be coerced into building a meeting-house just where it pleased the General Court to say, was not to be tolerated for a moment.

The meeting assembled, and Mr. Wolcott appeared and assumed the place of moderator. Every man who had the right to vote was present, and it was supposed that the Centre people were the most numerous and would rule the day; but they had forgotten that their meeting was assembled at a place set apart by the fathers for their place of worship, who owing to the great unanimity that prevailed at the time, had called the place Agreement Hill; they were standing too at the centre of their home lots, and the town plot, the place where their fathers had worshipped, where their first minister had broken the bread of life to many of them and to their fathers and mothers. Mr. Wolcott had come prepared with written propositions, which he presented to the meeting for their consideration, and I will let the old records tell the result.

The first proposition was this, "That with all convenient speed there shall be erected a meeting house for this society at ye place where ye Assembly at their session in May last stated it should be, said meeting house to be of such dimensions as this society by their votes shall order.

" Past in ye negative.

¹ GENERAL ASSEMBLY *May session 1729.* Upon the memorial of Daniel Palmer and John Noyes, of Stonington, praying that this Assembly would enact and order that the south society of Stonington should be directed to some proper method in their proceeding to build their meeting house in the place now determined and affixed by this Assembly: It is now ordered by this Assembly, that the said society shall have a meeting sometime at or before the 10th day of July next coming; and Roger Wolcott, Esqr., is hereby desired and impowered to cause the said meeting to be warned, (by some proper person or persons,) appointing the time and place when such meeting shall be holden; at which meeting the said Roger Wolcott, Esqr., shall be moderator, with full power to lead and conduct said meeting in all votes and acts relating to the setting up and finishing said meeting house and granting of rates or taxes, for the defraying the charges that hath arisen or may arise relating to the premises. And what votes shall be passed by said meeting, the said moderator shall cause to be truly recorded. — Hoadley's *Colonial Records*, vol. 5, page 234.

“Second, That a tax of 4 pence on the Pound upon the list of ye poles and ratable estate in this society that was given in, in August last, shall be levied on to raise a sum of money to erect a meeting house for the society in the place where the Assembly has ordered it.

“Past in ye negative.”

Mr. Wolcott left Stonington a sadder if not a wiser man. At the May session of the General Court for 1730, upon another memorial of some of the Centre people, the Assembly again ordered¹ that “as soon as the meeting-house in said town that is set up in the old society, where this Assembly ordered it, is made fit for the congregation to meet in, that the Rev. Mr. Rosseter and congregation do attend the public worship of God there,” and upon the representation that there had been no Society officers elected for that year, the Assembly ordered another society meeting to be held on the first Tuesday of July 1730, at their old meeting-house, at nine o’clock in the forenoon, and Mr. Roger Wolcott was again appointed moderator.

The Society records show no election of officers for the year 1729 and make no mention of any meeting held here by Mr. Wolcott, or any one else until December 8, 1730, when the regular Society officers were elected.

At the October session of 1730 another memorial of the Centre people was preferred representing that there was great contention in said Society, and that two meeting-houses had

¹ GENERAL ASSEMBLY *May session 1730*. Upon the memorial of Daniel Palmer, John Noyes and sundry other inhabitants of Stonington : This Assembly do advise and direct that, as soon as the meeting house in said town that is set up in the old society where this Assembly ordered it, called the eastern meeting house, is made fit for the congregation to meet in, that then the Reverend Mr. Rosseter and congregation do attend the publick worship of God there. And forasmuch as that, through the contentions that have been in said society, the proper officers for said society have not yet been chosen for the year current. This Assembly do hereby appoint the first Tuesday of July next to be a day for the meeting of said society at their old meeting house, at nine of the clock in the forenoon upon said day, there to choose their society officers for the year current and all other business proper for such a meeting.

And a copy of this act set up upon the sign post in said society, six days before said meeting, shall be a sufficient notification for the inhabitants to attend said meeting at the time and place aforesaid. And this Assembly do further appoint and empower Roger Wolcott, Esq. to preside moderator in said meeting, to lead the inhabitants duly qualified to the choice of their officers and any other business proper to said meeting. And it is recommended to said moderator and the people of said society, that they endeavor by all proper methods to put an end to their unhappy difference, and restore peace and good order amongst them.—Hoadley’s *Colonial Records*, vol. 5, page 280.

lately been built there, whereupon the people in said Society that should meet together — meet separately.

The Assembly then appointed another committee consisting of Timothy Pierce, Samuel Lynde, Esq., and Mr. Richard Abbee and directed them to repair to Stonington, and endeavor to reconcile matters there, but if unsuccessful, and they should find it necessary to make a new society, to ascertain and fix proper bounds with certain conditions, and make their report to the Assembly in May following.¹

The records of the Assembly and Society show no proceedings of this committee, and the presumption is that they took no action in the premises.

The Assembly also enacted² that the society at Agreement Hill should not tax the Centre people to support their minister, and that the Centre people should continue an orthodox minister of their own at the Centre Meeting-house.

¹ GENERAL ASSEMBLY, *October session, 1730.* Upon the memorial of Daniel Palmer and John Noyes and the rest of the inhabitants in the east part of the south society in Stonington, shewing the great contention in said society, and that there is two meeting houses lately built there, whereupon the people in said society (that should meet together) meet separately : This Assembly do therefore appoint Timothy Pierce, Samuel Lynde, Esqr^s, and Mr. Richard Abbee, or any two of them, to be a committee to repair to said Stonington and endeavor to put an end to the contentions there, and persuade said people to meet together and continue in one society in respect of their ecclesiastical affairs. But if the said committee shall not attain so good an end, and they shall find it necessary to make a new society there, and the people of the western part of said society will make some proper allowance, in the judgment of said committee, to the people of the eastern part, since they are like to enjoy the labors of Mr. Rosseter,(a minister of the gospel lately settled by the joyn charge of the whole society,) then the said committee shall ascertain and fix the bounds of another society in the western part of said first mentioned society, and make their report thereof to this Assembly in May next for their confirmation. And in the mean time, if the said committee shall ascertain said bounds aforesaid, then said Mr. Rosseter and the people on the western part may meet and perform divine worship in the meeting house they have set up.

And the said committee shall appoint their meeting (both as to time and place) at Stonington, and the contending parties, by themselves or agents, shall then attend ; and to be done upon the charge of the whole south Society.— Hoadley's *Colonial Records*, vol. 5, page 303.

² GENERAL ASSEMBLY, *October session 1730.* An Act in Addition to the Act passed this present Sessions, relating to the Affairs of the First Society in Stonington.

Be it further enacted, That the inhabitants of the said society that have separated themselves and do meet in the new meeting house, lately set up on Agreement Hill, shall not without further order from this Assembly, pass any vote or votes to tax the inhabitants of said society that do meet in the meeting house called the Centre or Eastern meeting house, for the support of the ministry in said society, or in any other parish charge. And the said inhabitants that meet in the said centre meeting house are directed to continue an orthodox preacher of the gospel with them, to preach in the said centre house.— Hoadley's *Colonial Records*, vol. 5, page 315.

At the session of the General Assembly¹ in May, 1731, a memorial of a number of the Centre people represented that a grievous controversy had happened between them and the people that were called the West party in said Society, in respect to their meeting-house, and praying for relief, and that a committee be appointed to repair to said Society and hear them at large on the said controversy, and to make a report to the General Assembly.

Up to this time the West party as they were sometimes called, or the members of the Society who preferred the old site at Agreement Hill for the new meeting-house, had taken no steps to bring the matter before the Assembly, but finding that the Centre people, or their eastern neighbors as they sometimes called them, were determined to worship at their new meeting-house at the Centre, called a meeting of the Society which was held May 10, 1731, and after considering the unhappy circumstances of the Society in respect to their meeting-houses, proposed that the Society be divided into two distinct societies, by a line running from house to house, including the farms and estates attached to each, in the West Society, providing however that if any of the "persons on either side of said line desire to be on the other side of said line, and do at the General Session in October next thus declare their minds, on which side they will belong, they have liberty with their farms and estates."

"Benajah Williams was appointed agent to present their vote to the Assembly this instant May, for their consideration and confirmation."

¹ GENERAL ASSEMBLY, *May session 1731.* Upon the memorial of Joseph Minor, Daniel Palmer, Thomas Noyes, and others of the east party in the first society in Stonington, representing to this Assembly the great difficulties the said society are under by reason of a grievous contention that hath happened between them and the people that are called the west party in said society, in respect to their meeting houses ; and praying to this Assembly for relief, and that a committee be appointed to repair to said society and to hear them at large on the said controversy and report to this Assembly thereon : Resolved, that Samuel Lynde, Edmond Lewis, Esqrs., and Capt. Thomas Wells, be a committee, and that they, at the cost of the memorialists, repair to said society, and notify the parties, and hear them at large on their said controversy, and make report to this Assembly in October next, what they think to be most just and right to be done with and for the parties aforesaid, relating to said controversy. And it is further ordered by this Assembly, upon the motion of the [38] said west xx party, that if said committee shall judge that it will be for the best good of said society to be divided into two societies, that then, on hearing the parties thereon, they draw a suitable line to divide them accordingly, and also make report thereof to the Assembly in October aforesaid. — Hoadley's *Colonial Records*, vol. 5, page 333.

Whereupon the Assembly appointed a committee which consisted of Samuel Lynde, Edmund Lewis, Esqrs., and Capt. Thomas Wells, with instructions to notify the parties and hear them at large, and make their report to this Assembly in October next, and further on motion of the West party that if they conclude to divide the Society, that it shall be done by a suitable line to be embraced in their said report.

The committee came in September following their appointment, and heard the parties for three days, and after mature deliberation made a report to the Assembly at its October session that it was best to divide said Society and recommend a line for the division thereof.

This report¹ was approved and accepted by the General Assembly, and thereby the Society by a line running nearly north and south was divided into two societies, with a provision added, that the persons on the east side of said line who desire to be joined to the West Society do pay their taxes on the east side

¹ GENERAL ASSEMBLY, *October session 1731.* — *To the Honourable the General Assembly to be holden at New Haven in October next.* Pursuant to an act of this Assembly at their sessions in May last, directing us, the subscribers, to repair to Stonington and hear the contending parties, (called the East and West parties,) there at large on their controversies, and make report to the Assembly in October next, what we think most just and right to be done with and for the said parties, relating to said controversies, and to draw a suitable line to divide them if we judge it for the best good of said society to be divided into two societies; — accordingly met there on the 7th instant, and on the 8th and 9th heard the parties at large; and having maturely considered their pleas and allegations, are of opinion that a division is of absolute necessity; and do therefore humbly propose that the dividing line shall begin at the mouth of Stony Brook, and run northerly as the brook runneth till it come to the country road, thence easterly as the road runneth to the northerly bounds of Mr. Rosseter's home lot, thence东北ly so as to leave the farms, of Samuel Frink and Isaac Wheeler on the east, and Joseph Page, Jonathan Wheeler and Daniel Stanton on the west, and then a north line to the south bounds of the north parish, provided nevertheless, that if any of the persons on either side said line choose to joyn with the [60] society 11 on the other side, and do at the session of the Assembly in October next manifest their desire so to do, they may have liberty with their estates. And inasmuch as those of the West party are likely (if such a division should be allowed of) to enjoy the labours of Mr. Rosseter, who was settled at the joyn charge of the whole South society, we are of opinion that tis but just and reasonable that the West society should refund towards the settlement of a minister in the East society, the sum of two hundred pounds. All which is humbly submitted by your Honours' most humble and obedient servants.

STONINGTON, Sept. 10th, 1731.

SAMUEL LYNDE
EDMUND LEWIS } Commtee.
THOMAS WELLS }

The aforesaid report accepted and approved by this Assembly, with the following amendment, (viz :) That the persons on the east side of the line who have manifested their desires to this Assembly to be joyned to the society on the west, do pay their taxes to the east society till the West society do refund unto the East society the sum of two hundred pounds, for the better enabling them to settle a minister, or give security to the acceptance of the East society for the same. — Hoadley's *Colonial Records*, vol. 5, page 355.

until the West Society shall refund to the East Society the sum of two hundred pounds currency to enable them to settle a minister.

The two societies from this time forward acted wholly independent of each other. The meeting-house at the Centre was the largest. It contained two tiers of galleries one above the other, with an immense sounding-board.

This house was not finished till 1740, and stood until 1786, when it was taken down and removed to Long Point (Stonington Borough) and rebuilt near the present residence of Horace N. Trumbull.

The meeting-house at Agreement Hill was not finished for some ten years, and stood till 1829, when it was taken down, and some of its timbers were used in the erection of the new house.

After the division of the old Society Mr. Rosseter continued his labors with the West Society until his death, which took place October 11, 1762. It is worthy of note that Mr. Rosseter retained the confidence of the people in both societies during the whole controversy, and as long as he lived.

The North Stonington Society could not proceed to the transaction of any business until the Governor and Council ordered a Society meeting to be held there, July 18, 1721. At the October session of the General Court a committee was appointed to determine, on full hearing, the place where their meeting-house should stand, and it was also granted that the inhabitants in said Society shall have the same powers and privileges belonging to other societies in Connecticut ; and particularly, they were enabled by their May vote to levy a tax on the polls and ratable estate in said Society to defray the charges of the public ministry.

The Rev. Richard Treat was their first minister, after him Rev. William Worthington, Rev. Thomas Craghead, Rev. Jabez Wright, and Rev. Ebenezer Russel, who was ordained and settled when the Church was formed, February 22, 1727.

The new or East Society was legally organized under and by virtue of an act of the General Assembly, passed subsequent to the formation of the North Stonington Society, by which the members of the Society were warned to meet and organize by electing their Society officers by a warrant from a justice of the peace, and then of the principal inhabitants of the Society. In

pursuance of such a warning the members of said Society met November 30, 1731, and elected their Society officers.

Dea. Joseph Palmer, <i>Clerk.</i>	}	<i>Committee.</i>
Justice Joseph Miner,		
Capt. Thomas Noyes,		
Lieut. Samuel Chesebrough,		
Mr. Isaac Wheeler, Capt. Ichabod Palmer,		

At the same meeting they appointed a committee to procure a minister with all convenient speed. At their second meeting, held February 11, 1732, "a tax of six pence in the pound was laid to pay the Society's indebtedness." At their third meeting, held May 13, 1732, a vote was passed unanimously, to send for ye worthy Mr. Nathaniel Eells, to continue to preach among them; and then voted him forty shillings per week with board and horse keeping so long as he should continue with them. In case the church should call him to ye pastoral office, they voted to give him one hundred and twenty pounds in money, as it then passed, annually for his salary, and two hundred pounds currency on his settlement. The Church, or that portion of the members of the old church that resided in the new or East Society, extended a call to him to become their pastor, which he formally accepted, January 4, 1733.¹

1

STONINGTON Jan. 4th 1733.

Bretheren. — I have sought unto God for direction, consulted my own Brest and ye casuists and advised with my friends in ye waighty and important affare of your call and invitation to settle with you in ye ministry and to take ye Pastoral care and charge of you, I have considered your diffulect circumstances and danger of controversy, or some unhappy consequences in case I should leave you: I have also considered how, that before you applyed to me you humbly and solomly by fasting and prayer, besought ye Lord commended yourselves to, and beged his conduct in ye concern of vast moment, I have further considered ye Providence of God in rendring my ministry acceptable unto you from my first coming among you, and your great unaninity in giving me a call to settle with you, and ye constancy as well as fervency of your affections to me, manifested by ye kind and respectfull treatment I have all along received from you, by all wch I find my affections very much carried out towards you, so that I know not how to denie your request (tho by some I have been urged to it) and am now come to this determination within myself which I here exhibit to you — namely, — that at, altho' what you have unanimously and freely voted to aw me yearly for my support, I conceive (and you cant but be sensible) will not defray ye charges of a family, yet I accept thereof, relying on your goodness and generosity to supply what shall be wanting from time to time.

Proposing God willing to settle with you in ye ministry in convenient season if what I have hear offered be greatfull to you.— This Brethren is what I have to say in answer to your call, and now would gladly exspress ye gratefull sence I retain of your kindness and regards shewn me and ye tender concearn I shall always maintain for your truest welfare,

At the time no new church of the standing order could be organized in this State without liberty or authority from the General Assembly, but no attempt was made in this case to obtain such authority to form a new church.

The following named persons, Sarah Miner, Priscilla Chesebrough, Sarah Mix, Mary Wheeler, Dorothy Noyes, Mary Chesebrough, Sarah Chesebrough, Abigail Palmer, Hannah Chesebrough, Joanna Stanton, Anna Stanton, Lois Cobb, Lucy Macdowell, Francis Miner, Mary Palmer, Elizabeth Noyes, Mary Noyes, Hannah Frink, Abigail Jamison, Mary Breed, Grace Palmer, Daniel Palmer, Joseph Miner, Samuel Chesebrough, Moses Palmer, William Bell, William Stanton, Stephen Richardson, John Breed, Joseph Palmer, John Noyes, John Jamison, and Samuel Hinckley, members of the old church claiming to be the First Church (and that the church at Agreement Hill was the second), united with Mr. Eells and the new Society, in convening a council for his ordination. When the council assembled they were confronted with this question of priority, which was finally arranged in this way: the church members in the East Society were to be called the First or East Church, and those in the West Society were to be called the First or West Church.

Mr. Eells was ordained June 14, 1733.

Mr. Rosseter and Mr. Eells continued to preach in their respective meeting-houses, both pastors of the First Church and Society of Stonington; Mr. Rosseter, pastor of the West part, and Mr. Eells, pastor of the East part, and so continued until the death of Mr. Rosseter, which took place in 1762, soon after which, some of the pastors of the neighboring churches advised a reunion, which was favorably received by both parties and acted upon.

The matter was brought before the meetings of the respective societies in 1763, and finally a plan or basis of union was pre-

and ye cheerfullness of mind, I'll do what is in my power to promote it, to which I add my fervant supplications to heaven yt ye God of Peace would be with you, yt ye blessings of Peace may attend you and yours to ye latest ages, yt you may be made glad, not only according to but exceeding ye dayes wherein you have seen evil, yt you may dwell in ye house of ye Lord all ye dayes of your lives to behold ye beauty of ye Lord, and to enquier in his Temple, and to all I subjoyne my ardent desires yt ye stripes and contentions in ys place may eand in your striving together with me in your prayers to God for me yt I may come to you at all times in ye fullness of ye blessings of ye Gospel of Christ.

NATH'L EELLS, Jun.

sented and mutually agreed upon, and subsequently ratified by both parishes,¹ who then joined in a memorial to the General Assembly, to have the same established by law.

¹ TERMS OF THE UNION, — “1st That ye two meeting houses now standing in said society shall be common property and joint interest of ye two parishes to be united — when they are united and as ye peues in each meeting house are a personal property we ye sd commitees agree to give up our right and title to said peues that they may become a coman stock with said houses and also to recommend it to ye other proprieters of ye peues to do ye same that they may become ye legal property of all in coman and improved as such with the said two meeting houses.

2nd We agree that after ye sd two societys are united as afourd and by their legal vote think it conveant & best to build another meeting-hous for publick worship in ye room & stead of ye sd two meeting-houses now standing in said societyes for ye better accomodation of sd society that ye sd meeting-house shall be built on that acor of land that Nathan Chesebrough Esq. has generously giuen by promis for to erect a meeting-hous on near ye dwellinghous of Mr. Nath^{ll} Hewitts sd Nathan Chesebrough Esq. having first given a deed of sd land for ye purpose afours^d.

3rd It is also agreed that the ministrey and school money of both parishes shall becom one joint stock, and ye joint interest of both societyes and that ye ministry land money in each society be made equal by each society if either be wanting, and that ye school money in ye said east society be improued in ye sd east society on ye east side of Stoney brook, and that ye school money in ye said west society be improued in said society on ye west side of Stoney brook, & this to be a standing rule for said societyes when made one but to be so understood as not to hinder any that desire to take benefit of ye whole.

4th That ye Rev^d Nath^{ll} Eells shall have ye Pastoral charge and care of sd societyes when united and ye church of Christ therein with ye same jurisdicktion and athonry ouer ye whole as he is now uested with ouer ye said east society and that his anowell sallery shall be raised and paid him att ye joint charge of ye sd united society.

5th It is agreed ye two societyes shall assemble at ye east meetinghous to worship six months each year, and in ye west meeting-hous the other six months and when a meetinghous is arected on ye place agreed on then said societyes so united as afoursaid, shall meet and worship in said house as afours^d.

6th It is also agreed in order to confirm each and euerie artical of ye fourgoing terms of agreement ofred to ye consideration of sd societyes that they may bee made certain and unchangeable that ye sd two societyes by their agents address ye Honourable and General Assembly in May next by a proper memoral to rratify and confirm their afours^d proposals of agreement that we may by their athonry astablishing our own acts herein be again one united ecclesiastical society which is ye sincar and harty wishes and desire of &

Dated Stonington Jan. ye 17th A. D. 1765 all ye aboue and fourgoing articals was agreed on and voted by ye afours^d Comtee in ye affermative.

JOHN HALLAM,
ELIHU CHESBROUGH,
NEHEMIAH WILLIAMS,
AMOS CHESBROUGH,
NATHAN PALMER,
JOSEPH DENISON,
JOHN WILLIAMS,

SIMON RHODES,
PHINEAS STANTON,
JOHN DENISON, ye 3rd
JOSEPH PAGE,
JOSEPH MINER,
DANIEL DENISON,
NATHL GALLOP.

Voted that said report with ye additions to & alterations of ye 3rd Paragraph in said Report following, be inserted in said report, viz. That all ye school moneys belonging to sd east society at this time, shall when sd societyes are united and become one intire ecclesiastical society, be improued within ye limmits theirof or ye side of Stoney brook, and

The Assembly¹ granted their request, and established the same with such provisions of law as were necessary to enable the old societies to legally merge and hold their property, and then directed the mode of organizing the new society.

Thus after a separation of thirty-four years, they were again reunited under the pastoral care of the Rev. Mr. Eells, who had been called to office by both societies as a prerequisite to their union. His salary was to be the interest of the ministry land money, which at the time amounted to £636 3s. 6d. currency, and one penny on the pound of the polls, and ratable estate of said Society, exclusive of those exempt by law, with firewood cut and delivered to him.

Mr. Eells preached alternately for six months in the East house, and six months in the West house for a number of years. A majority of the people were looking forward to the erection of a new meeting-house at the place designated by the terms of the union. It should be borne in mind, that the union of the societies

that ye school moneys now belonging to said west society be imployed within ye limmits theirof on ye west side of Stony brook, and that be a sure and unalterable rule.

Dated March 25th, 1765.—*Society Records.*

¹ At a General assembly of the Governor and company of the Colony of Connecticut holden at Hartford May Second Thursday A. D. 1765, Upon the memorial of the East and West Society's in Stonington, shewing to this Assembly, that on the Death of the Revd. Mr. Ebenezer Rosseter Pastor of the Church in said West Society being advised by the Revd. Benjamin Lord, Asher Rosseter, and Jonathan Barber Associations Committee, again to unite into one Ecclesiastical Society, and the said East and West Society's having accordingly agreed thereupon, and made Application to this Assembly for that purpose as pr^r. Memorial on file &c.

Resolved by this Assembly that the said East and West Society's in said Stonington, be again united and become one entire Ecclesiastical Society, to be for the future called and known by the name of the first Society, in said Stonington, and they are hereby united, created, and made one entire Ecclesiastical Society with all the Priviledges and Immunitiess by Law allowed to other Ecclesiastical Society's in this Colony, vested with and enjoying the same Priviledges and Advantages which the said East and West Society's have heretofore severally had and enjoyed,—and that they the said East and West Society's be, and they are hereby enabled and empowered as separate and distinct Society's to act and transact any Society or Parish Affairs to compleat the Settlements referred to in said Memorial until the first Day of December next, and Joseph Denison Esqr. of said Stonington shall be, and he is hereby fully Impowered, authorised by himself or other Person by him for that purpose appointed and directed after said first Day of December next, and during said Month of December to give legal Warning to all the Inhabitants of said first Society that are qualified by Law to vote in Society Affairs to meet at such time and place as he the said Joseph shall for that purpose in said first Society appoint, and being so met, that he preside as Moderator of such Meeting, in the forming of said Society, and choice of all Officers, and other Prudentials of said Society as Occasion may require.

A true Copy of Record Examined by George Wyllis, Secretary.—Conn. *Colonial Records.*

did not receive the unanimous consent of all persons interested. In fact, a strong opposition existed against it in some parts of the town.

At this time, and previously, the inhabitants were mostly farmers, and principally resided in the rural district. The first mercantile business in the town was transacted at the Road (the location of the present meeting-house), which derived its name from the fact that the first road that was travelled in this town passed through the town platt and by the old meeting-house at Agreement Hill, where all the town meetings, courts, and public gatherings were held. So it was called the Road, because it was the place on the road where all their public business was transacted.

The first commercial business was carried on by Thomas Stanton and sons at Pawcatue, which was mostly confined to the West India trade. Their trading house was on the Connecticut side of the river, and their principal wharf was Pawcatue Rock.

Later, and before 1660, Thomas Hewitt and others, seafaring men, traded at Long Point and at Mystic, being engaged in the coasting trade. At the time of the union Long Point was the only village of any consequence in the town, containing about five hundred inhabitants. From their location they did not sympathize with the union. They were situated about three miles from both of the old meeting-houses, and nearly the same distance from the proposed location of the new meeting-house, and as their population was rapidly increasing they felt the necessity of having a meeting-house in their midst, and hence they opposed the erection of the new house contemplated by the union. But they were in the minority, and were compelled to bide their time. The inhabitants located in the Wequetequoc, Pawcatue, Anguilla, and Togwonk sections of the town, strongly favored the union. Not so with a majority of the people that had struggled so long "for the church at Agreement Hill." They saw in its consummation the abandonment of their favorite site. Hence they quietly united with the Long Point people in preventing the erection of the new house.

From the earliest settlement of the town, and the formation of the Church in 1674, several of the inhabitants residing on the east side of Groton, attended meeting at Agreement Hill. They, too, as well as the inhabitants of the Mystic Valley, were opposed to

the erection of the new house, because it carried their place of worship farther away from them.

In 1767, a memorial, signed by Capt. John Denison and others of Stonington, and another memorial, signed by Moses Fish and others of Groton, were presented to the Assembly of the Colony, setting forth that the territory embraced in the South Society in Stonington, and the South Society in Groton, extending from the river Thames on the west to the Pawcatuc River on the east, was large enough for three societies, and asking to have the same divided into three parishes, viz.: One parish to be located on the east side of Stonington, and another on the west side of Groton, and the third to include the Mystic Valley, with its meeting-house located east of Mystic River on the old post road.

These memorials did not succeed, but indirectly had the effect designed by the Stonington petitioners. Their object was to establish a place of public worship at Long Point, and at the proper time to build a meeting-house there. The society committee and Mr. Eells to some extent favored this project, for they made arrangements the next year to have preaching at Agreement Hill, or the West Meeting-house as it was then called, every Sabbath forenoon, and at the new academy at Long Point in the afternoon, entirely abandoning the Centre or East Meeting-house as it was then called.

These proceedings were in direct contravention of the terms of the union, and produced so much dissatisfaction in certain localities, that, in 1769, a memorial to the Assembly was prepared and signed by Walter Palmer and others, charging the previous memorialists of 1767, and the Society committee, with violating the terms of the union.

The Society met May 4, 1769, and appointed Joseph Denison, Esq., agent of the Society, to answer unto and defend against said petition. For some reason, not now fully understood, this petition was not acted upon by the Assembly.

The second meeting-house at Agreement Hill had been standing for about forty years and began to need repairs, and those who favored the union were opposed to it.

But at a meeting held in October, 1771, a vote was passed providing for mending the lower windows with the glass of the upper windows, to repair the doors and board up the windows where the glass was taken out. But the meeting at which these repairs

were voted, adjourned to November 6, and from that day to November 18, at which time a vote was passed providing that the "West Meeting-house be new covered throughout, new windows with new sashes and glass, and new doors, front and side, galleries pewed, and the whole of the pews to be numbered, and sold yearly at public auction in December." By some means a portion of the ministry land money that belonged to the East Society before the union, had been lost, or was so situated that the Society was unable to collect the interest or principal ; so, at the same meeting, a committee was appointed to make said repairs, and to sell the East (or Centre) Meeting-house and to convert the money to repairing the West Meeting house, except enough out of the sale of said meeting-house to make the ministry money in the east part of the Society equal with the west part of said Society ; and the moneys arising from the sale of the pews to be applied to the repairs of the house, and the remainder, if any, to be deposited in the treasurer's hands. But if the sale of the East Meeting-house and the sale of the pews in the West, be insufficient to defray the expense of said repairs, the remainder to be paid by a rate on the inhabitants of the Society.

These votes were considered by some as subversive of the terms of the union, and another Society meeting was called for January 24, 1772, for the purpose of rescinding the votes of the Society providing for the sale of the East and the repairs of the West house. The meeting was adjourned to January 30, at which time a motion to rescind said votes was voted down.

The union party were so dissatisfied with the action of the last meeting, that they demanded another meeting of the Society, which was called and held March 30, 1772.

When a motion to rescind the action of the meeting of Nov. 18, 1771, was defeated, it was voted to hold their religious meetings for the future at the West Meeting-house on Agreement Hill. This vote was not designed to interfere with the afternoon service at Long Point, which was continued.

Capt. Daniel Fish, a prominent man of the union party, joined by some of his friends, drew a memorial to the General Assembly, which was read at a Society meeting, held May 12, 1772, setting forth "that said Society had passed several votes subversive of the true interest and meaning of the terms of the union." The meeting voted to defend the action before the General Assembly,

and appointed Paul Wheeler and John Cotton Rosseter, agents for that purpose.

Captain Fish did not present his memorial to the Assembly until the October session of that year, when after a full hearing a committee was appointed, consisting of Mr. William Hillhouse, Robert Creary, and Samuel Stewart, who were directed to visit Stonington, and adopt such measures as in their judgment would best promote the interest of said society.¹

The committee did not immediately enter upon the discharge of the duties of their office, nor was anything done about the matter until the spring of 1773, when a Society's meeting was called and held April 13, which meeting was attended by the Assembly's committee, who stated the object of their coming, and read the act of the Assembly under which they were acting, and advised the people to harmonious action, whereupon the meeting adjourned to the next day, when a large meeting assembled and took into consideration the action of the Assembly's committee and the various propositions of the memorialists, and finally rescinded all votes obnoxious to them; appointed a committee to meet and act with a committee of the memorialists, to treat further with the Assembly's committee, in relation to their future conduct, and then adjourned to the next day.

During the intervals between the meetings, the Assembly's committee heard the statement of both the societies, and memo-

¹ *At a General Assembly of the Governor and Company of the English Colony of Connecticut in New England in America holden at New Haven in said Colony on the second Thursday of October, 1772.* Upon the memorial of Daniel Fish and sundry other subscribers, inhabitants of the first society of Stonington *vs.* the inhabitants of said society, complaining that said society had passed several votes subversive of the true intent and meaning of an agreement entered into by the two societies now united and of which the present first society is composed and which said agreement and union was established by this Assembly in May 1765, and thereupon praying for the interposition of this Assembly as pr^r their memorial more at large appears. This Assembly having heard the parties and being of opinion that the said agreement of union established as aforesaid, ought to be by the said society well and truly observed, recommend to said society by all means to endeavour to maintain peace and union among themselves by a conformity thereto and for their assistance and encouragement therein this Assembly appoints William Hilhouse, Robert Creary and Samuel Stewart Esqrs. a committee to repair to said first society and endeavour by their advice assistance and council to reconcile the parties compromise the difficulties subsisting among them and further ascertain the method of their future conduct and in case they shall not be able to accomplish so desirable a purpose, they are directed to enquire into all the circumstances relative to said difficulties and make report of all such matters as may be material for a determination on said memorial and make report thereof with their opinion thereon to this Assembly in May next.—*Conn. Archives,* by C. J. Hoadley.

rialists' committee, and gave both parties a full hearing, and finally advised the society to "immediately erect and build a new meeting-house at the place where it was agreed on by the union of said societies." When the meeting assembled on the 15th, the advice of the Assembly's committee was read to the meeting, which, after an angry discussion, reciting all the old points of difference, was rejected.

The committee further recommended to the Society to meet for divine worship alternately, according to the union, until they could agree to build the house proposed. This advice was disregarded and voted down, and the meeting was dissolved.

Another Society meeting was held on the 26th of the same month, to consider the propriety of building a new meeting-house as advised by the Assembly's committee; but after a day of angry and further discussion, the project was again voted down.

The trouble did not end here, for some of the inhabitants of the west part of the Society now assumed the role of memorialists, and petitioned the General Assembly to be made and established a society, with a few of the inhabitants of the two societies in Groton. So another Society meeting was held May 13, 1773, which voted to comply with that part of Captain Fish's memorial "in which they pray, that they may be constituted two societies, with the same privileges and advantages as they were possessed of and had before the union," with certain conditions relative to taxation and building meeting-houses, etc., and then appointed "Mr. Elmathan Rosseter an agent, to attend the General Assembly then in session, with full power to transact any matters relating to said Society, for or against them."

When the Assembly met, the committee made their report,¹

¹ To the Honorable General Assembly of the Colony of Connecticut, to be holden at Hartford the second Thursday of May next. We your Honours Comtee appointed at your sessions in Octob^r last, upon the memorial of Danl. Fish and sundry other subscribers inhabitants of the first society of Stonington complaining, that said society had passed several votes subversive of the true intent & meaning of an agreement, entered into, by the two societys now united, and of which the present first society is composed, and which sd agreement & union was established by this Assembly in May A. D. 1765, and thereupon praying for the interposition of sd Assembly; and thereupon this Assembly appointed us the subscribers a comtee, to repair to sd first society, & endeavour, by our advice assistance & council to reconcile the parties, compromise the difficulties subsisting among them, and further ascertain the method of their future conduct and in case so desirable an end could not be effected, then to enquire into the circumstances relative to sd difficultys and make report of all such matters as may be material for a determination on sd memorial,

which was accepted in the lower house, and the act establishing the union repealed, which repeal was concurred in by the upper house. Afterwards the vote of the lower house was reconsidered, and the matter continued to the October session; subsequently the upper house concurred.

The society held another meeting September 22, 1773, whereat they reappointed Mr. Elnathan Rosseter agent for the society, to appear at the October session and defend against Captain Fish's memorial "till said affairs be completed."

with our opinion thereon &c: We would beg leave to report to your Hon^{rs}s that on the 13th day of instant April we repaired to sd first society, who were then on sd day convened together in publick society meeting; and we then publish'd to said society the act of Assembly referred to, and sd society took the same into consideration, and continued their meeting by adjournments from time to time, until the 15th which time was spent, both in the meeting & in the recesses thereof in consulting and advising with sd society and their com^{tee} appointed by them to treat with us on the premises; and sd society upon consideration of the advice of the Assembly, and to restore peace and harmony, revoked those votes of the society complained of by the memorialist, so as to be satisfactory. Whereupon the society then proceeded to the consultation, what might be best in regard to their future conduct, but being of various minds, & not able or so happy as to unite on any expedient to which they could generally agree, they by a large com^{tee} of the society, laid those matters before us, and upon a full hearing of all parties, we find that the two old meeting houses mentioned in the memorial, are very much out of repair and will doubtless cost a large sum to put them into any decent position to meet in which sum laid out in building, together with the materials that may be used of the two old houses, would be a very considerable advance towards building of a new house, and considering the situation of the two houses, and all other matters relative thereto, we gave it as our opinion & advice to sd society that they do immediately erect and build a new meeting house at the place where it was agreed on by the union of sd society. Which advice of ours was by sd society taken into consideration but not comply'd with by the society: We further recommend to the society to meet for divine worship alternately according to the union until they can agree to build the house proposed.

All which is submitted by your Hon^{rs}s Humble Servts.

STONINGTON April 16th, 1773.

W^M HILLHOUSE
SAM^{LL} STEWART } Com^{tee}.
ROBERT CRARY

Com^{tee} Fees, 6.

Expences, 2-13-6.

In the L. House. This report is accepted & thereupon resolved that the act or resolve of this Assembly by which the sd two societies mentioned in ye petn & report aforesd were united be repealed & made null & void & liberty of a bill &c.

Test, W^M WILLIAMS, Cler.

Concurred in the Upper House. Test, GEORGE WYLLYS, Secret'y.

In the Upper House. On reconsideration the vote of this House in concurring with the Lower House is revoked, and the matter of the report of sd committee is referred to the consideration of the General Assembly to be holden at Newhaven on the 2d Thursday of October next, and that in the mean time the Revd. Mr. Ells of Stonington be noticed thereof and of said report.

Test, GEORGE WYLLYS, Secret'y.

In ye L. House. On reconsidera. concurred.

Test, W. WILLIAMS, Cler.

Conn. Archives, by J. C. Hoadley.

The matter came before the Assembly at its October session, and was continued to the May session following. During the winter of 1773-4 the inhabitants residing at Long Point came to the conclusion, that the time had arrived for them to secure a permanent place of worship in their midst, so they employed Nathaniel Miner, Esq., to prepare a petition to the next session of the General Assembly, setting forth their claims and the advantages that would result to them therefrom.

The petition¹ was drawn and signed by eighty-three persons, and presented to the Assembly in May, 1774.

¹ *To the Honourable General Assembly of the Colony of Connecticut to be held at Hartford on the second Thursday of May instant.* The memorial of William Morgan, Benjamin Park, John Denison 4th, Joseph Denison 2d, Oliver Hillard, Edward Hancox, Oliver Smith, & the rest of the subscribers hereto in behalf of themselves & the professors of the Establish'd Religion of the Colony, living at a place called Long Point in Stonington in the county of New London humbly sheweth, that they are situate near four miles from any meeting house, & that the inhabitants living at sd Long Point are generally poor, they living principally by the whale & cod fishery, there carried on, to the public advantage, by which means within a few years said place has increas'd to upwards of eighty families, among which are twenty widows, seventeen of which have children or families there, that the whole number of inhabitants are nigh to five hundred, that there is not among them more than one horse to ten families, so that but very few are able to attend meeting at the meeting house except those that are robust hardy & us'd to travel on foot, which are very few, the greater number of said inhabitants consisting of women & children, that thereupon the society have for several years consented to have one sermon preached at sd point every sabbath by their Rev'd Pastor, which he has performed & is still willing to continue, but their numbers has so increas'd that it is very inconvenient for those that do attend publick worship (as they have no where to convene but in a small school house or private houses,) & many more than at present do attend would if there was room to accommodate them: that for the want of a proper place to meet in for the celebrating divine service, many who otherwise would gladly attend, totally neglect attending any publick worship, by which means the sabbaths are misspent & may be more & more misspent & profaned, that those who would be glad to build a house & maintain preaching & good order among them have been & continue unable of themselves to bear the expence, by which the cause of religion much suffers there, & the good people among them greatly fear the increase of vice & irreligion. That the town of which y^r.memorialists are a part, have lately paid & are liable to pay upwards of one thousand pounds for the deficiency of several collectors that have lately fail'd, that your memorialists from great necessity, by their being very remote from any constant grist mill, have lately contributed about £70 as an encouragement to an undertaker to build a wind mill at sd point, which with about the same sum lately subscribed by sd inhabitants for a school house, with the great labour & expence they have been at to make roads & causeways to sd point, all which with the poor success that attended the last years fishery, & the lowness of markets & the various & different sentiments in the religious denomination of Christians among them, viz: First day Baptists, Seven day Baptists, & the Quakers or those call'd Friends, are such real grief & great discouragements to your memorialists, who are of the Establish'd Religion of this Colony, that they can no longer think of obtaining a meeting house by subscription or any other ways among themselves. Wherefore they humbly pray that liberty may be granted to build a meeting house for publick worship at sd Long Point, & that your Honours would in your great goodness grant them a Lottery for raising a sum sufficient for the purpose aforesaid or so much as your Honours shall think proper under

In the matter of the petition¹ of Capt. Daniel Fish and others, pending at this May session, the petitioners appeared and moved, such restrictions & regulations as your Honours shall think fit, & your memorialists as in duty bound shall ever pray.

Dated at STONINGTON, *May 10th 1774.*

WM MORGAN	NATHLL MINOR	W ^M CHESTER
BENJAMIN PARK	OLIVER HILLARD	ERASTUS ROSSETER
JOHN DENISON 4th	DAVID PALMER	THANKFUL GALLAWAY
JOSEPH DENISON 2d	WAIT RATHBUN	BORADEL SPARHAWK
EDWARD HANCOX	ELCANAH COBB	PATIENCE AVERY
JOHN RATHBUN	EBENEZER COBB	NATH ^L DYER
EDWARD EELLS	STANTON YORK	DAVID HILLARD
JOHN BROWN junr	MARY ELLIOT	ELIZABETH STANTON
ACORS SHEFFIELD	JOHN RATHBUN jun.	SAM ^L SATTERLEE
JAMES TRIPP	AB ^M BORDEN	BILLINGS BURTCHE
JOHN BROWN	SANDS NILES	NATH ^L TRIPP
JOHN BROWN jun	PETER CRARY	W ^M FELLOWS
ANDREW BROWN	NATHANIEL BABCOCK	MICHAEL ASH
PAUL CHAMPLIN	W ^M AVERY	EDWARD S COLEMAN
JOHN LAMB	JAMES BEEBEE	PRUDENCE COBB
THOS BURTCHE	STEPHEN MINOR	CULBERT FANNING
ANDREW STANTON	OLIVER SMITH	JERUSAH GRIFFING
NATH ^L CRANDAL	JOHN DENISON 5th	REBECCA CHESBROUGH
NATH ^L HANCOX	JARED CRANDAL	PAUL CRANDAL
JOSEPH HILLARD	JOHN MINOR	PERSILLA RANDAL
JEREMIAH TENNY	DAVID SEABURY	ANNA COOPER
NATHAN PALMER junr	ELISHA SATTERLEE	LUCY BEEBEE
BENJAMIN C GROFTON	PELEG BROWN	MOSES PALMER
ELIPHALET BUDINGTON jr	ABIGAIL CHESBROUGH	SAM ^L BABCOCK
SAMUEL BEBE	ASA PALMER	MARTHA BURCH
THOS. LITTLEFIELD	ROBERT ROBINSON	ISRAEL LEWIS
SAM ^L NILES	SIMEON ASHCROFT	SIMEON ADAMS
NATHANIEL HALL	JOB IRISH	JEREMIAH WILBUR

Conn. Archives, by C. J. Hoadley.

No. 83

¹ GENERAL ASSEMBLY, *May, 1774.*

Fish vs. 1st Society of Stonington, *on Report of Committee.*

And now ye petitioners come & move that sd report may be set aside and the same committee be reappointed with power to inquire into all the matters alledg'd in the petition & to view & examine the state of said society & the covenants which have been made with the Revd Mr. Ells their minister since the union of sd society, or by the east part thereof before the union: and for that purpose to cite the Revd Mr. Ells before them & on the whole matter to report to this Assembly the state of said society the covenants by them or either part of them before ye union, to report all the facts relative thereto & their opinion of what on the whole state of said matters ought to be done in respect to sd united society or either of sd parts of sd united society or the Revd Mr. Ells & that they may have full power & a sufficient authority for that purpose & also to consider whether it be convenient for a division of sd society & in what manner & also whether sd vote complained of should be carried into execution & in general to consider & report what may be most proper to be done for the best good of said society & all parties concerned under their present circumstances.

ELNATHAN ROSSETER, *Agent sd Society.*

In the Lower House. On the within motion granted a reappointment of the Committee according to the motion & liberty for a bill &c.

Test SAM^L H. PARSONS, *Clerk.*

Concurred in the Upper House.

Test GEORGE WYLLYS, *Secret'y.*

Conn. Archives, by C. J. Hoadley.

that the report of the Assembly's committee, made the year before and continued by regular adjournments to that time, be set aside ; and the same committee be reappointed with enlarged powers, etc. ; whereupon said report was set aside and the same committee reappointed,¹ with full power to inquire into all the matters alleged in said (Fish's) petition, and to take into consideration the present state of said Society, and whether a division of said Society be proper, and if so formed in what manner ; also the state of the inhabitants at the Point and Harbor, and consider whether it be proper for them to have a place allowed for divine service, and to assign a place for building if thought necessary, etc., etc., and to report to the next Assembly.

This committee having authority given them to inquire into the merits of both petitions and thereon to report to the October session, carried the further consideration of them by the Assembly over to that session.

A meeting of the Society was held July 14, 1774, for the purpose of calling out the committee appointed by the Assembly, but a majority did not think best, and the meeting was dissolved. Another Society meeting was held August 30, 1774, which rescinded the action of the meeting of July 14, and then voted to call out said committee, and a committee of the Society was appointed to assist the Society's agent, Mr. Elnathan Rosseter, in laying the matter before said Assembly's committee.

¹ At a General Assembly of the Governor and Company of the English Colony of Connecticut in New England in America holden at Hartford in said Colony on the second Thursday of May, 1774. Upon the memorial of Daniel Fish and others against the first society of Stonington a committee have been appointed and have made report and it appearing that the authority and power given said committee was not sufficiently extensive to enable them in the best manner to answer the ends of said appointment, and on motion of the petitioners said report is set aside, and it is thereupon

Resolved by this Assembly, That William Hillhouse, Robert Crary and Samuel Stewart Esq^{rs} the former committee be and they are hereby reappointed a committee, and are hereby fully empowered to enquire into all the matters alledg'd in said petition, and to take into consideration the present state of said society and whether a division of said society be proper and if so found in what manner, also the state of the inhabitants at the point and harbour and consider whether it be proper for them to have a place allowed for divine service, and to assign a place for building if thought necessary and to take into consideration the whole state and circumstances of said society since and before the union, and the several votes and agreements of said society and the parts thereof before and since the union and the several votes of said society since the union and the two former societies before the union so far as regards the Revd Mr. Eells their pastor the conduct and votes of said society since the union so far as regards the peace and welfare of said society, and to call before them any person or persons which said committee shall find necessary for the purposes aforesaid and in general to enquire into and report make of every thing they shall find for the best good of the society or any part thereof and of what they find with their opinion to report to the next Assembly. — Conn. Archives, by C. J. Hoadley.

Another Society meeting was convened September 22, 1774, at which a committee was appointed to treat with their minister, Mr. Eells, relative to said Assembly's committee's report. The troubles of the Society were not always confined to the location of meeting-houses and society limits, but soon extended to other matters. Some members of the Society became so exasperated at the course pursued by the Society in refusing to carry out the terms of the union, that they refused to pay their minister's rates, and others who had borrowed the ministry land money, refused to pay either principal or interest.

Legal proceedings were instituted to recover the ministry land money, and to collect the rates. But such proceedings only intensified the opposition which at one time assumed a serious aspect. Society meetings were held almost every month for several years, and sometimes oftener. Collectors of rates refused to serve, and were prosecuted and fined for their neglect, and it became next to impossible to levy and collect the rates for the support of the ministry. The natural result of which was that the Society became in debt to their minister for his salary, which embarrassed him and led his creditors to resort to legal proceedings to secure their claims. This involved Mr. Eells to such an extent that he was advised to, and commenced a suit against the Society in 1772, which by a rule of court was submitted to arbitrators, who, after a full hearing made their report, which was accepted by the court and an execution was issued against said Society. At first the Society refused to lay a tax to pay Mr. Eells what they actually owed him, not on account of any animosity that they held against him, but merely to express their dissatisfaction at the way and manner that the affairs of the Society had been conducted. But upon taking the sober second thought, they reconsidered their determination and laid a tax to pay him.

The Assembly's committee visited Stonington in September, 1774, and among other matters, took notice of and considered the matters that had led to the deficiencies in Mr. Eells' salary, and recommended a plan to obviate them in the future, and the society appointed a committee to treat with Mr. Eells relative to the report of the Assembly's committee. No record having been made of this conference, its precise character and objects are not certainly known, but the presumption is that it referred to the abandonment of the Centre Meeting-house by Mr. Eells and the

Society, and the establishment of religious services at the Academy at Long Point, etc.

At all events the result was most happy. For it seems that his litigation with the Society did not alienate the people from him, nor weaken his attachment for them, for during the remainder of his pastorate a most friendly intercourse existed between them.

When the Assembly convened in October, 1774, the committee, as reappointed, made their report, which has not been preserved, so we cannot tell what all their findings in the premises were.

They doubtless gave to the matters involved due examination and deliberation. We only know that they recommended a lottery scheme for building a meeting-house at Long Point as prayed for, and fixed a site for the same.¹

This appears by the preamble of an act passed by said Assembly, granting a lottery for building a meeting-house at Long Point, costing not to exceed £400.

The managers of the lottery did not at once proceed to inaugurate their scheme to raise money to build their meeting-house, nor did they accomplish it until 1777. And even then the managers did not think it advisable to build during the Revolutionary

¹ *Anno Regni Regis Georgii tertii 14to. — At a General Assembly of the Governor and Company of the English Colony of Connecticut in New England in America holden at New Haven in said Colony on the second Thursday of October being the 13th day of said month, and continued by several adjournments to the fourth day of November next following, annoq; Dom^{ri}. 1774.* Upon the memorial of Nathaniel Minor, Esqr. William Morgan & others, inhabitants of the first society in Stonington, shewing that they live at Long Point in said society & are far remote from the place of publick worship there, that said place has greatly increased in numbers within a few years past, that the inhabitants of said point & thereabout are generally poor & unable to build a house to meet for public worship, that if they had a house to meet in for that purpose they apprehend the growth of ireligion & impiety would be prevented, &c., praying for a Lottery to build a meeting house &c. on which a committee have been appointed who have reported in favour of said memorial & affixed a place for building &c. which report is accepted & thereupon Resolved by this Assembly that the memorialists have liberty & they are hereby authorized to raise by way of lottery the sum of £400..0..0 lawfull money to be applied for the purpose mentioned in said memorial & also the further sum of £30..0..0 lawfull money, to defray the expence of such lottery, & Nathaniel Minor, Esqr. Joseph Denison 2d, John Denison 4th, Peleg Cheesbrough & John Brown junr, all of said Stonington, or any three of them accepting said trust, are hereby appointed managers & directors of said lotteries who shall be jointly holden to make good all benefit tickets drawn in such lotteries & shall be sworn to a faithfull discharge of their said trust & the adventurers in said lotteries, shall have their remedy agaist said managers for the benefit tickets by them drawn in manner aforesaid & the monies so raised by said lotteries shall be laid out & applied to the purposes aforesaid & an account thereof be rendered to the General Assembly when demanded.

War. The place was once bombarded by the British, who had taken Newport, Long Island, and New York. So they invested their funds in Continental bills, and held them until the close of the war, when they had depreciated to almost nothing, and all was lost except a small part of the lottery fund, which had been invested in public securities.

The act of the Assembly confirming and establishing the union of the East and West societies gave them until the first of December then next, to transact and complete all their affairs, some of which were neglected until after that date. Among them were certain notes for the ministry money that were still standing in the name of the Society committees before the union. These notes the payers refused to pay, and the Society committee in 1781, by way of a memorial, asked authority of the General Assembly to enable them to collect said notes. The prayer of their memorial was granted, and the necessary authority was given, and the notes were collected.

The delay in building the meeting-house at Long Point revived the controversy about building one according to the terms of the union, and a Society meeting was held May 23, 1782, when "it was put to vote whether the society will at this time build the third meeting-house according to the terms of the union. Voted in the negative." "The same day it was put to vote whether the Society will sell either of the meeting-houses belonging to said Society. Voted in the negative." "The same day it was put to vote whether the West Meeting-House in said Society shall be the place for public worship until the third house is built. Voted in the affirmative," and then the meeting adjourned to June 6, 1782. When the meeting reassembled, a vote was passed repealing the vote of May 23, 1782, refusing to build the third meeting-house according to the terms of the union, and then adjourned to the 20th day of June, instant, when "it was put to vote whether the Society will at present build the third meeting-house according to the terms of the union." "Voted in the negative, thirty for not building, and twenty-one for building." "The same day it was put to vote, whether the Society will agree that the West Meeting-house in said Society shall be repaired, provided it can be done by subscription. Voted in the affirmative," "and Mr. Gilbert Fanning, Mr. George Denison, and Capt. Elisha Denison were appointed to see said repairs done."

"The same day it was voted that the subscribers on the east part of said Society, for the repairs of the West Meeting-house in said Society—supposing a separation hereinafter shall take place—shall be refunded the money they subscribe at the value thereof at the time of the division."

The meeting then further adjourned to July 4, 1782, when it was again adjourned to July 11, when it was voted that the money subscribed for repairing said house be paid into the hands of Mr. Gilbert Fanning and by him applied for said repairs. Acting for the Society Mr. Fanning gave the old meeting-house a thorough repairing inside and out, with new doors and windows, but no part of the house was ever painted, nor was it customary to paint meeting-houses in those days unless they were located in some very thickly settled place.

Neither of the two meeting-houses on Agreement Hill was adorned with a steeple, nor was the one at the Centre.

After the close of the Revolutionary War in 1785, Nathaniel Miner, Esq., and others, renewed their memorial to the General Assembly, stating their reasons for not building a new meeting-house at Long Point with their lottery money, and what use they had made with the funds they raised for that purpose and asking to have authority granted them to continue their scheme until they could obtain money enough, to make up £400.

The prayer of their petition was granted¹ and the requisite

¹ At a General Assembly of the State of Connecticut holden at Hartford in said State on the second Thursday of May, being the 12th day of said month, and continued by adjournments untill the ninth day of June next following. Anno Dom 1785. Upon the memorial of Nathaniel Minor John Denison 3d & Joseph Denison 2d all of Long Point in Stonington, setting forth that they with others of the first Society in said Stonington were on the second Thursday of October 1774, appointed Managers of a Lottery granted by the Honble General Assembly to your Memorialists William Morgan and others of the established Religion of the then Colony of Connecticut for the purpose of raising the Sum of £400, to build a Meeting House at said Point. That said Managers proceeded by way of Lottery to raise said Sum in Continental Bills toward the Close of the Summer 1777, when your Memorialists for whom the Grant was made, not being apprehensive of the depreciation that would attend said Bills and considering the great scarcity and dearness of Materials for Building said House and the danger they were then exposed to from the Enemy who were then at New York, Newport and Long Island, thought best for the Grantees not then to proceed in Building said House, since which the Bills in the Hands of your Memorialists have depreciated to almost nothing except a part which has been turned into Public Securities. Praying that a Judicious Committee may be appointed to examine into the Matters of said Memorial and the true State and Circumstances of the Money which they hold in trust, put a Just value thereon, and that said Committee be enabled to direct said Managers, to raise on said Grant such Sums with what they already have as to make up the £400, Granted by Your Honors as pr Memorial &c.

Resolved, by this Assembly that said Nathaniel Minor John Denison 3d & Joseph Deni-

authority was given them, but the managers did not at once proceed with the lottery, nor was all the money raised until 1792-3. In 1785 the society had again ordered the Centre Meeting-house to be sold, and appointed a committee to sell and convey the same. The same year a subscription was drawn up and signed by parties at Long Point for the purpose of buying the Centre Meeting-house and taking it down and rebuilding it there.

The house was sold, taken down and rebuilt at the Borough, not as the property of the Society, but belonging jointly to the managers of the lottery, and to the parties to said subscription. The articles of agreement upon which the union of the societies had been consummated, was almost entirely abandoned by all parties, and new modes of raising the minister's salary were adopted.

The people at Long Point usually raised their proportion by subscription and by renting their pews, and when that failed, by taxation. The old Society used the interest of the ministry land money which by this time was reduced to four hundred pounds, the balance by subscriptions and by renting their pews, and as a last resort by taxation.

When the minister's salary became due and was not paid, a Society meeting would be called and held and a tax voted to go forth on a given day unless the delinquents paid up.

After the death of Mr. Eells, the Society procured a supply for their pulpit. Rev. Thomas Andrus and Rev. Timothy Woodbridge occupied the same until 1789, when the Rev. Hezekiah N. Woodruff was called and ordained July 2d. He was settled on condition that he preached one half of the time at the old meeting-house, and the other half at the new meeting-house at Long Point. His salary was to be one hundred pounds with firewood cut and delivered annually.¹

son 2^d be continued as Managers of said Lottery with the Addition of James Rhodes and Elijah Palmer of said Stonington and that the Honorable William Hillhouse and Benjamin Huntington Esqrs, & Elisha Lathrop Esq be and they are hereby appointed a Committee to enquire into the true State and Circumstances of said Lottery and liquidate and settle the Accounts thereof, and ascertain the value of the Avails thereof in the Hands of said Managers and in Case said Committee shall Judge it to be reasonable, they may and they are hereby Authorized and Impowered to direct that said Managers proceed to Issue and draw such further numbers of Tickets in said Lottery as to raise such Sum of Money for the purpose of Building a Meeting House at said Point as shall be thought by said Committee to be proper, not exceeding £400, including what is already on hand as aforesaid and exclusive of the Cost of said Lottery, said Managers to be accountable to the General Assembly when requested for their Doings in the Premises. — *Conn. Archives*, by D. W. Edgecomb.

¹ STONINGTON May 11th 1789.

Bretheren & Friends of the first church & society in Stonington. — Whereas the Church

Mr. Woodruff continued to labor with the people very acceptably for several years and was dismissed by a mutual council in June, 1803. After his departure, Rev. Mr. Jonathan Nigh preached for some time; after him the Rev. Andrew Rawson supplied the pulpit for a year or more; then the Rev. Roswell R. Swan, a member of the church, preached as a candidate and re-

of Christ of said society, at a meeting held at Mistick Meeting house, in said society, on the 9th of April last, by their legal vote, unanimously elected me to the pastoral office and work of the ministry of the Gospel of Jesus Christ, in and over said Church, as appears by the record of s'd church — And whereas said society by their legal vote of the 19th of March last, appointed a special Committee, viz., The Honorable Charles Phelps Esq., Deacons Joseph Denison and Thomas Miner, Doctor Dudley Woodbridge, John Williams and Nathaniel Miner Esquires, — Doctor Jonathan Gray, Capt. Elisha Denison & Mr. William Chesebrough 2nd which Committee have since the aforesaid Church meeting (at time & place appointed) presented to me, a Copy of the votes of said Society, of the 19th of March, in which the Society were pleased unanimously to vote, to give me a call to settle in the work of the Gospel ministry in said Society and said Society on the same day having unanimously voted, to give me One hundred pounds, annually for my salary, so long as I shall be their Gospel preacher, on condition that I preach one half the time at Mistick Meeting house, the other half of the time at Long Point, in said Society (Twenty-four pounds of which is to be paid me in Money, and the remaining seventy six pounds, in certain enumerated Articles, at affixed prices, mentioned in said vote) and said Committee having conferred with me on the subject of becoming your Minister. To which Committee I urged (said Society having voted not to give any settlement) the necessity of the addition of Twenty Cords of firewood annually, and having then received encouragement from said Committee and others of the Society of the addition of said Twenty cords of wood being annually made up to me and a subscription being by individuals of said Society, generously entered into, and promoted by many of the worthy members thereof, severally subscribing for certain quantities of said wood, to the amount of said Twenty cords, to be annually paid and delivered me, at my usual place of abode, during my ministry in said Society, according to said subscription, and said Society having on the eighth of May instant (at a legal Society meeting) voted to make up to me such deficiency, as may happen by the death, inability, or removal of any of said subscribers out of said Society, all which votes, evince me of the unanimous regards shewn me, by the church, society and subscribers, which give me great hopes that my ministry may be to the spiritual good of said society, and the glory of God, which are the greatest inducements to accept the call of said Church and Society, and I do therefore hereby accept the call and invitation of said church and society, and I agree and promise to preach half the time at Mistick meeting house, and half the time at Long Point, agreeable to said vote of said society, and accept the said £100, as voted by said society, together with said subscription of twenty cords of wood, and said societies additional vote, to make up such deficiency as may happen to fail of payment by said subscribers as aforesaid, to be my annual salary, provided the society vote the said £76 to be paid annually, in certain enumerated articles, to be paid between the first of September next, and the first of January next, and so on annually, and the £24, in money, to be paid me on the 25th day of December next, and so on annually, and on failure of said payments being made annually at the times aforesaid, then — interest until paid, — and my request, desire and prayer is, that by the blessing of God I may walk worthy of the vocation, whereunto I am called, earnestly requesting the constant prayers of the church and society — wishing you all spiritual and temporal blessings in Christ Jesus, who hath called us, into the hope of the Gospel —

With affection I am your humble servant, in Christ Jesus

HEZEKIAH N. WOODRUFF.

TO THE FIRST CHURCH AND SOCIETY IN STONINGTON.
Society Records.

ceived a call from the Church and Society to settle with them in 1806, which he declined. The next preacher employed was Mr. Thomas Holt, who, in 1807, received a call to settle, which he declined.

The Society then appointed a committee to invite Mr. Birmingham to preach as a supply; he came and preached a few Sabbaths. At a meeting of the Society held September 6, 1809, a committee was appointed to wait on the Rev. Ira Hart and see if he would preach to this Society the three fall months, and then adjourned the meeting to the 11th day of the same month. Mr. Hart came and preached one Sabbath but was not prepared to stay longer.

At the adjourned meeting they voted to hire him for four Sabbaths, if he would consent to stay. He remained and preached to such acceptance that the Church and Society gave him a call the 2d day of November following, which on the 25th of the same month he formally accepted.¹

Mr. Hart was installed December 6, 1809, and labored here most successfully until his death, which took place October 29, 1829.

Mr. William Woodbridge, a member of this church, died in 1825, and gave four hundred dollars to the Society towards repairing the old Mystic Meeting-house. The Society at a formal meeting, held October 4, 1828, accepted of the same, and appointed a committee to draw up and circulate a subscription, either for repairing the old house or for building a new one. They prepared a subscription paper, so arranged that the parishioners might subscribe to build or repair. The gift by Mr. Woodbridge was for repairing only, and a question presented it-

¹

STONINGTON Nov 25th 1809.

To THE COMMITTEE OF THE CONGREGATIONAL CHURCH AND SOCIETY.

Gentleman. The votes of the Congregational church and society in this town, calling me to take the oversight of them in the Lord in the work of the gospel Ministry I have seriously and prayerfully considered. The pleasing unanimity of the people the prospect of usefulness in the Ministerial work, the advice of my brethren in the Ministry the liberal provision made for the support of myself and family the uniformly kind and generous treatment I have received here, and in fine the leadings of Divine Providence all unite to convince me of the duty of accepting your call, and I hereby declare my acceptance of the same.

Relying on divine aid in the great work before me and on the continued indulgence and kindness of the church and society, and wishing grace, mercy and peace from God our Saviour to be multiplied unto you all, I subscribe

Yours affectionately in the bonds of the Gospel.

IRA HART.

Society Records.

self, whether the executors of his will could apply money given for repairing a meeting-house, for the purpose of building a new one.

The executors, after learning that the Church and Society with great unanimity favored a new house, applied the bequest for building, and the result was that every subscriber gave for the same purpose. From the time when the first meeting-house was erected in 1661, down to 1828, the town had held all its town meetings in the old meeting-houses, and in consideration of the privileges had made suitable appropriations for repairing the same. But previous to the erection of this house, an arrangement was made with the town authorities for them to build the basement for town purposes, and the Society to build the meeting-house for religious purposes alone. This measure was opposed by some; by one for the reason that Church and State had been divorced, and never by his consent should be remarried.

The house was finished in 1829. The 29th day of October was fixed for its dedication, and Mr. Hart was requested to preach on the occasion, which proved to be the day of his death.

In December after the death of Mr. Hart, the Church and Society extended a call to the Rev. Joseph Whittlesey, who had been preaching here for a short time. The call was accepted by him on the 21st of January, 1830.¹ He was settled upon the

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STONINGTON Jan 21st 1830.

TO THE COMMITTEES OF THE CONGREGATIONAL CHURCH AND SOCIETY.

Gentleman. Your communication of the 30th Dec. has been attentively considered, and I now submit to you the following in reply.

I entered the ministry as I believe for the purpose of doing good. Wherever therefore a field of labour shall present itself in which it shall appear to me that I can accomplish the greatest amount of good, there I am ready to spend and be spent.

With these views I have surveyed the field here presented and I am happy to say that both my feelings and my judgment are at present in favor of an affirmative to your proposal. The kindness which has characterized the intercourse of your people with me has been such as I should be ungrateful not to feel and reciprocate.

Among the youth whom I am accustomed to view as the hope of every community, I find not a few of whose personal friendship and respect I am confident, and whose interests for both worlds I may therefore hope to promote.

In your church and society so far as I have been able to learn unanimity extensively prevails, this point I have been solicitous to ascertain, and for this purpose have deferred till now an answer to your communication, for as to remaining in the face of anything like opposition my feelings are utterly adverse, the hope of usefulness forbids and my circumstances surely do not require.

Without giving therefore an unqualified pledge of acceding to the wishes you have expressed permit me to assure you that if unanimity continues to prevail, and if such ar-

same conditions that Mr. Hart was; preaching in this house in the morning and at the Borough in the afternoon and evening. He was ordained May 21, 1830, and remained with this people until December, 1832, when at his own request he was dismissed.

The next minister invited to preach was the Rev. Abraham C. Baldwin, who gave general satisfaction. He was requested to preach for a given length of time as a candidate for settlement. But after a conference with the committees of the Church and societies, he declined the invitation.

Previous to the departure of Mr. Whittlesey, the Church and Society members residing at Long Point, then organized as a borough, began to agitate the division of the Society again. At a Society meeting, held May 4, 1833, a resolution was adopted, directing the committee to call a meeting of the Society on the 11th day of the same month, to take into consideration the expediency and propriety of again dividing the Society.

The meeting was warned as directed, and when assembled appointed a committee, to consider the expediency and suggest a mode of dividing the same, and report to the meeting after a recess of three quarters of an hour. After the meeting reassembled, the committee reported that the same be divided into two societies by metes and bounds, fixing the dividing line from the dwelling-house of Charles Grandison Chesebrough easterly to the house of Charles H. Phelps, and thence to the house of Abel Pendleton, and thence to Oxocosett brook and creek, and by and with the same to Wequetequoc Cove, including said dwelling-houses and their occupants, in the new or Second Society, leaving the residue of the old Society to be and remain the First Society of Stonington.

The committee recommended a division of the Society's fund as follows: three fifths of the same to the old Society with this meeting-house, and two fifths to the new Society with the meeting-house at the Borough. The old Society to retain the old

rangements be made for my support as shall leave me to the unembarrassed prosecution of my work, I shall be prepared to accept your invitation.

With sentiments of affection and respect,

I am yours,

JOSEPH WHITTLESEY.

THOMAS MINER *committee of the church.*
WILLIAM WILLIAMS *committee of the society.*
Society Records.

books and records. The report of this committee was accepted and adopted by a vote of fifty-two in its favor, to twenty-five in opposition. Soon after this meeting an application was made to the committee to warn another meeting of the old Society, to make suitable arrangements to perfect the division of the funds, which was held July 6, 1833. At the opening of the meeting a motion was made to proceed no farther on the subject of the warning, which motion was adopted by a vote of forty-eight in the affirmative, to thirty in the negative. A motion was then made and passed, directing the committee to call another meeting, to reconsider the vote of May 11, 1833, dividing the old Society, and to instruct them as to supplying both pulpits with one or two preachers, and to pay them out of their available funds.

The committee called a meeting as directed on the 13th day of July, which voted to reconsider the vote of said Society dividing the same and the fund, and then instructed the Society's committee to procure two respectable clergymen of the Congregational order to officiate, the one at the Road and the other at the Borough, for the term of one year, the expense to be paid from the fund and by subscription.

The action of this meeting did not settle the matter, for in September following an application was made to the committee to call another meeting, to consider the matter of division on a different basis. The meeting was called and held on the 28th day of September, 1833, and after mature deliberation adopted a plan for organizing a new church and society at the Borough as follows: that whenever forty members of the Society should withdraw, and organize a new Congregational society at the Borough and elect society officers, and shall give notice to the old Society of their doings in the premises within thirty days from the day of the meeting, the new society should be regarded as organized and receive \$1,825 of the fund. The conditions of this vote were complied with; forty-five members withdrew and organized the Second Congregational Society of Stonington at the Borough on the 28th day of September, 1833. The first minister called and settled here after the organization of the Second Society, was the Rev. Peter H. Shaw, who was installed January 3, 1835,¹ and continued with this people but a short time, and was

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STONINGTON Nov 13th 1834.

Gentlemen,—Having taken into deliberate and prayerful consideration your communi-

dismissed by a mutual council regularly convened in May, 1837, and afterwards assumed the pastorate of the Congregational Church in North Stonington.

After the Second Church was formed at the Borough, our minister, Mr. Shaw, preached in the Road Meeting-house every Sabbath morning, and in the Mariner's Church at Mystic River, in the afternoon and evening. After the departure of Mr. Shaw, a call to settle was given to the Rev. Nehemiah B. Cook, who had been supplying the pulpit for some time. He accepted the same formally, December 19, 1837, and was ordained March 7, 1838.¹ Mr. Cook preached in the Mariner's Church until 1847, when a Proprietor's Meeting-house was erected at Mystic Bridge, which was occupied by Mr. Cook and his congregation every Sabbath afternoon and evening.

During his pastorate six members of this Church with sixteen cation bearing date Oct. 13th 1834, inviting me to take the pastoral charge and oversight of your Church and society, I am free to say that thus far it would seem to me as if the providence of God would indicate that I should do it.

Your entire unanimity and earnestness as made known to me is, I feel, a circumstance that ought justly to have much influence in bringing me to this decision. Provided therefore, you can make arrangements for the comfortable support for myself and family and whereon I can place such dependence as to leave me wholly free from any embarrassment in the prosecution of my ministerial labors, and provided the arrangements necessarily connected with my location here can be effected with entire or great unanimity, I see no reason why it will not be my duty to accept of your invitation.

I am gentleman with individual respect and esteem,

Yours in the service of the Gospel,

PETER H. SHAW.

To MESSRS. JOSEPH NOYES, Esq., Dr. MASON MANNING.

Society Records.

1

STONINGTON Dec 19th 1837.

TO THE COMMITTEE OF THE FIRST CONGREGATIONAL CHURCH, AND SOCIETY OF STONINGTON.

Gentleman, — Your communication, containing the very important information that you have invited me to undertake the pastoral office in the first Congregational church and society of Stonington, is before me.

I cherish with much delight the thought that I have been put into the ministry by the Great Head of the Church; hence, if I am not deceived I desire to be placed where I can exert an influence in promoting his spiritual kingdom. — And the strong expression which I now have of your kindness and confidence encourages me to hope that this is a field in which I may be useful.

I am therefore prepared to say, that having earnestly sought the Divine direction, my sense of duty leads me most cheerfully to become your Pastor.

With sentiments of personal respect and esteem I remain Gentleman,

Yours in the hope of the Gospel.

NEHEMIAH B. COOK.

Messrs. JEREMIAH HOLMES, SAMUEL COPP, OLIVER DENISON, NOYES PALMER, RANDALL BROWN,
Committee of church & society.

Society Records.

members of the Second Church at the Borough, residing in the vicinity of Pawcatuc Bridge, united, with the advice and consent of a council of neighboring churches with them assembled, and formed a new church there, February 14, 1843, under the name and title of the Pawcatuc Congregational Church. Their public religious services were held at the old Union Meeting-house, and in the hall of the Academy until 1849, when they erected their new meeting-house, which, to accommodate their increasing congregation, has since been enlarged.

In 1851, thirty-seven members of this Church withdrew and formed the Mystic Bridge Congregational Church, which was organized by the advice and consent of a council of ministers and delegates, convened from the Consociation of New London County, January 20, 1852. The corner stone for their new house of worship was laid in 1847.

Previous to this Mr. Cook had preached in the afternoon at the Mystic Bridge Meeting-house; subsequently, the afternoon services were held at the Proprietor's Meeting-house at the village of Mystic, until 1859, when Mr. Cook resigned his charge and united with the Church and Society in calling a mutual council, which assembled May 31, 1859, and dissolved the relation that he sustained to this Church and Society.

The pulpit was then supplied by Rev. Dr. Peters and others, until the next year, when Mr. Pliny F. Warner was called and ordained October 31, 1861,¹ which relation he sustained until

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STONINGTON, Aug. 27th, 1860.

J. W. HULL, NOYES PALMER, WM. C. MOSS, and others, Committees of the 1st Congregational Church and Society, Stonington, Conn:—

Dear Sirs,—Your letter inviting me to become the pastor of your church has been received. Having duly considered the subject I accept your invitation but not without misgivings on account of the responsibilities which the office of Pastor of a church, the teacher of a people in Divine things, having the watch and care of souls, I am aware requires that one should be largely taught of God, and have the Divine grace dwelling richly in his heart, that he may be able rightly to apprehend the word of God and clearly impart it unto others, and his walk and conversation should ever be such as becometh a minister of the Gospel of the Son of God; and furthermore that he should have great prudence and discretion in the performance of trying duties that may devolve upon him, that he be not a stumbling block to any under his care, but be able to encourage and strengthen and lead them on to holiness; and also that he should have a thorough acquaintance with the human heart that he may know how to meet all its wants. In view of these things and conscious of my own weaknesses and imperfections I cannot but hesitate to incur the responsibilities of the Pastor's office.

Yet trusting to your charity which will cover a multitude of sins, and to your hearty co-operation, and the assistance of Almighty God, I accept your invitation, praying that the Lord will bless the relationship, that my labors among you may not be in vain, and

February 24, 1863, when a council, which had been mutually convened, dissolved the relation that he sustained to this Church. He was succeeded in the ministry by the Rev. Paul Couch of Jewett City, a native of Newbury, Mass., which was the birth-place of Mr. Noyes, our first settled minister. Mr. Couch was educated at Dartmouth College, and graduated in 1823.

FUND.

It will be remembered that the town, in 1668, set apart five hundred acres of land, the rents and income of which was to be annually applied to the support of the Gospel Ministry in said town. Two hundred acres of the same were laid out around the place where the Road Meeting-house now stands, and the remaining three hundred acres was laid out in North Stonington, a short distance westerly and northwesterly of the village of Milltown. Mr. Noyes had the benefit of this land as long as he lived, but after his death and the division of the Society, a question arose as to which society the land belonged, or whether it belonged to either.

There was no church existing here when the land was granted. It was simply set apart by the town for the support of the ministry, and the settled minister was supposed to have a lien upon the same.

It was claimed that the town had not by its previous vote conveyed the fee of the land to any one, they had only given to the settled minister an official life-interest in the same. Finally, in 1741, the town ordered the land to be sold and the avails thereof to be divided equally between the three societies then existing, with the understanding that neither society should settle a minister unless he would first relinquish his claim to said lands by a quit-claim deed, and the societies passed votes to that effect, and every clergyman settled here, down to Mr. Hart, made and executed such a deed. Since then it has been abandoned.

The town appointed agents to sell and divide the avails thereof. The land was sold March 27, 1744, and the money invested before it was divided. The sum realized was £6,406 in old

that it may be seen that your call is also the call of God. I ask you to bear with me in my infirmities, while I shall endeavor to fulfill the duties of the office as God shall give me strength.

Very truly your servant.

P. F. WARNER.

tenor bills. How much their currency was inflated, or how much it would have amounted to on a specie basis, no one can tell. When the societies were reunited in 1765, two thirds of the ministry land money was rated at £636 3s. 6d. In 1786 it slid down to about £400, and at that amount was subsequently merged with other funds received by the Society.

The next donation that this Church and Society received was given them by Captain Daniel Fish, a member of this Church, who died in 1788, leaving a will, by which he gave to his wife his homestead place at Wequetequoc, but in case she married again, the estate should vest in this Society in trust, to be managed and controlled by their committee forever; and one half of the rents and profits were by them to be applied for the education of poor children east of Stony Brook in this town, and the other half for the support of the Gospel ministry in this Church and Society.

Mrs. Fish did not long tread the winepress alone, but yielding to duty and affection, she married again, thereby vesting the estate in the Society.

The next donation, if such it can be called, was from the State of Connecticut. During the last war with England, Connecticut had furnished more than her quota of men and munitions of war for general defense, for which the Government paid her back \$50,000. At the October session of the General Assembly of 1816, an act was passed, entitled, "An Act for the support of literature and religion." By this act one seventh of this amount was given to Yale College, one third thereof was appropriated for the use and benefit of the Presbyterian or Congregational denominations of Christians, to be by them applied for the support of the Gospel in their respective societies, in proportion to the amount of their lists which should then have been last returned; one seventh thereof was given to the Episcopalians to be paid to the trustees for receiving donations for the support of a bishop; one eighth thereof was given to the Baptists and trustees appointed to receive it for them; one twelfth was given to the Methodists and trustees appointed to receive it for them. The balance to remain in the State treasury.

This society received \$700 from this source, with which they purchased in 1818 seven shares of the capital stock of the old Hartford Bank and held them until 1826, when the money was withdrawn and invested here on bond and mortgage.

The Baptists and Methodists refused to accept of their share, and the same remained in the treasury, and was used for the ordinary expenditures of the State.

The next donation was a gift from Frederic Chesebrough, a member of this Church. He gave a contingent interest in his home place to said Society, from which \$200 was finally received.

The next donation was given by William Woodbridge, Esq., a member of this Church, who by his will in 1825 bequeathed to the Church and Society the sum of one thousand dollars, on condition that they would raise a like sum to meet and invest with it for the support of the Gospel ministry in said place. The Society raised the sum of \$2,400,¹ and all was invested as directed.

When the Second Church and Society at the Borough was organized, \$1,825 of the fund was aparted to them.

In 1835 Captain George Haley, a member of this Church, gave them \$500 for the support of the Gospel.

In 1871 Mr. Joseph Warren Stanton, a former member of this church and a descendant of the Rev. Mr. Rosseter and of many of its founders, actuated by love of the old mother Church, and governed by the spirit of true Christian benevolence, tendered to this Church and Society the munificent sum of \$10,000, on condition that they would raise and put with it a like sum of \$10,000, the whole to be securely invested and the annual income to be applied in support of the Gospel, and in supporting a Sabbath-school as a nursery of the Church.

¹ *Subscription to meet Mr. William Woodbridge's Gift of \$1,000, in 1827.*

W. W. Rodman	\$300	W. H. Woodbridge	\$300
Amos Denison	200	Giles R. Hallam	100
David C. Smith	100	Benj. F. Babcock	100
Wm. S. & Joseph S. Williams	100	William Williams	250
Charles Phelps	100	Alexander G. Smith	50
James P. Sheffield	50	Ephraim Williams	50
Simon Carew	50	Thomas Miner	50
Peleg Denison	50	Coddington Billings	50
Nathan Smith	50	Female Benevolent Society	25
Heirs of Capt. Amos Palmer	60	Charles P. Williams	30
George Hubbard	35	Ebenezer Denison	25
Azariah Stanton	10	Noyes Palmer	25
Zebulon Hancox	15	Jesse D. Noyes	20
Reuben Chesebrough	25	Alexander Palmer	25
Benj. F. Palmer	25	Oliver Denison	25
Joseph Noyes	21	John Denison, Jr.	25
Henry Smith	25	Giles C. Smith	25
Elies Brown	25	Park Williams	25
Azariah Stanton, Jr.	25	Charles H. Smith	25

The donation was gratefully accepted and the corresponding amount was raised by subscription, the donation received, and the whole securely invested.¹

1 BRETHREN AND SISTERS IN CHRIST :—Feeling my great obligation to the Saviour, who had done so much for me,—who in bringing life, and immortality to light, has also relieved all from the condemnation and curse of sin,—and especially, being moved by a sacred love for the fold, where my deceased wife and myself united with the visible church,—(our united hearts “believing unto righteousness,” and “confessing unto salvation”). Where my parents are buried, and where are the honored graves of our Ancestors, and former pastors—the Reverend’s Rosseter and Noyes,—moreover, desiring to co-work in the cause of human salvation to be useful to you, and through you, to be useful to the master; I tender to the trustees, and through them to your members and pew holders, the following.

I will donate (\$10,000) ten thousand dollars, as a permanent fund, provided the church organization will put with it, an equal sum to be securely invested the annual income, to be applied in support of the gospel, and supporting a Sabbath-school as a nursery of the church.

This proposal to remain open for six months.

Very respectfully

Your obedient servant,

STONINGTON, April 10th, 1871.

J. W. STANTON.

Whereas Mr. Joseph Warren Stanton a member of the First Congregational Church of Stonington has made a proposition to that church and society, that he will give them as much money for a permanent fund, as they can raise for that purpose the same to be safely invested, and the interest thereof only to be applied yearly by said church and society for the support of the Gospel Ministry therein and the Sabbath-school connected therewith.

Now therefore, Know ye that we the subscribers hereby promise and agree to pay the several sums set opposite our respective names to the Committee of said First Congregational Society, who are to receive the same, and all the same, and safely invest it, with the amount received from said J. W. Stanton, and collect and apply the net interest yearly for the purposes aforesaid, and it is fully understood and agreed that unless the sum of six thousand dollars at least shall be raised for this fund no subscriber hereto shall be held liable to pay his subscription.

Dated Aug. 14th, 1871.

SUBSCRIBER’S NAMES.

Nathan S. Noyes	\$300	Alden Palmer	\$200
Thomas W. Palmer	300	Mrs. Mary K. Denman	50
Alexander Palmer	200	Ladies Sewing Society	290
Emma A. Smith	750	Henry Hobart	100
Emeline Palmer	1,000	Mrs. Gen. Wm. Williams	100
Joseph Smith	150	Noyes S. Palmer	1,000
J. D. Fish	200	Richard A. Wheeler	300
Eleazer Williams	200	Abbie J. Williams	500
Noyes P. Brown	100	Maria Stanton	150
Joseph Noyes	100	Henry M. Palmer	500
Charles P. Noyes	25	Benjamin F. Williams	100
James S. Noyes	200	Mrs. J. S. Schoonover	200
Seth N. Williams	100	B. F. Stanton 2d and Brothers	500
Asa Fish 2d	100	Eugene Palmer	100
Mrs. Maria Noyes and family	100	Charles S. Noyes	25
Mrs. Elizabeth S. Williams	100	Dolly Palmer	75
John W. Hull	200	Daniel E. Stanton, aged 8 years	25

John Dean Gallup, Esq., a descendant of several of the founders of this church, prompted by a filial regard for the

Edmund S. Noyes	\$25	Mrs. Elam Williams (Deborah)	\$200
John S. Palmer	50	Sunday School	510
Miss A. G. Williams	100	Maj. T. W. Williams	100
Eugene Edwards	100	John Dean Gallup's Legacy	250
Latham H. Miner	25	Joseph Warren Stanton's Donation	10,000
			\$20,000

Contributions of the Sabbath-school connected with the First Congregational Church of Stonington towards the Stanton Fund.

We the subscribers, present and former members of the First Congregational Sabbath-school of Stonington, desirous of coöperating with the members of said Church and Society in the attempt to raise ten thousand dollars to meet a like sum donated by Mr. J. W. Stanton, do hereby agree to give one dollar, or the amount set against our respective names, the same to be a part of said Fund subject to the same rules and regulations.

Dated Sept. 23d, 1871.

SUBSCRIBER'S NAMES.

Rev. Paul Couch	\$50 00	Maria M. Noyes	\$1 00
James Norman	3 00	Fannie Noyes	1 00
Maria Stanton	1 00	Mary A. Noyes	1 00
Franklin P. Merrill, seventeen years.	1 00	Francis Noyes	1 00
Dennis Shea, adult	5 00	Theodore Crandall	1 00
Benjamin Franklin Williams	1 00	Emeline Crandall	1 00
Mrs. Louise Williams	1 00	Harriet Crandall	1 00
Nathan Noyes Williams, seven years	1 00	John Coast	1 00
Frank Lincoln Williams, five years .	1 00	Mary Keeney	2 00
Annie Louise Williams, three years .	1 00	Mary Abby Noyes	1 00
George Noyes Williams, one and a half years	1 00	Mary Elizabeth Rhodes	25
Harriet Eliza Noyes	1 00	Noyes S. Palmer	1 00
Henry Clay Noyes	1 00	Joseph Noyes 2d, three months	5 00
Eliza Leeds Gallup, four years	1 00	Henry M. Palmer	1 00
Agnes Gallup, one and a half years	1 00	Mrs. Mary R. Palmer	1 00
Richard Anson Wheeler	1 00	Hubert R. Palmer, seven years	5 00
Mrs. Lucy A. Wheeler	1 00	Mrs. Jennie G. Palmer	5 00
Eliza Mary Wheeler	1 00	Avery W. D. Noyes	25 00
Emily Avery Wheeler	1 00	Lucy Palmer	1 00
Grace Denison Wheeler, thirteen years	1 00	Mrs. Marcia P. Stanton	5 00
Mary Rosseter Palmer, five years	1 00	Fannie Stanton Palmer, six years	1 00
Noyes Palmer, two years	1 00	Paul Noyes Palmer, two years	1 00
Alden Rosseter Palmer, four years	1 00	Sarah Norman	1 00
Emeline Palmer 2d	10 00	Henry Townshend	3 00
Charles Henry Noyes, eleven years	25	Theodore H. White	5 00
Harriet J. Palmer	1 00	Nancy N. Denison	1 00
Hannah Dennison Noyes	5 00	Phebe M. Denison 2d	1 00
Abby Jane Noyes	1 00	Mary E. Brown	1 00
Anna Noyes	1 00	Anna Brown	1 00
Annie B. Denison, five years	1 00	Elizabeth D. Chapman, thirteen years	2 50
Sarah E. Denison, adult	50 00	Charles E. Chapman, five years	2 50
Phebe M. Denison, adult	50 00	In memory of Chester and Horace Griswold	10 00
Nancy Brown	1 00	Mrs. Mary E. Copp Williams	5 00
Helen Brown	1 00	Anthony Morse	1 00
Lydia M. Denison (in memory of) died aged seven years	1 00	Annie Kate Vanderpoel Bogert	10 00
		Deborah Williams Vanderpoel	10 00

sanctuary of the fathers, gave the Church and Society in his last will and testament the sum of \$250, to be safely invested and the annual income applied for the support of the ministry, on condition that they would raise and put with it the same amount, which was done, the donation received and securely invested ; aggregating in the whole at the present time the sum of \$25,000.

BIOGRAPHICAL SKETCHES OF THE MINISTERS.

The Rev. William Thompson, the first resident minister of the Gospel in this place, was educated at Harvard College, and graduated in 1653. After his ordination he preached at Springfield, Mass., from 1654 to 1656, and received a call to settle there, which he declined. About this time the Commissioners of the United Colonies, acting for the Society for the Propagation of the Gospel in New England, employed him as a missionary to preach to the Pequot Indians, who at that time were under the control of two nominal chiefs, Cassacinnamon and Harmon Garret. The Commissioners had assigned land for Harmon Garret's Company at Squamacut, between Pawcatuc River and Wecapaug Brook, and to Cassacinnamon's men they gave land at Waramocke in Groton, each a meet proportion.

Mr. Thompson and family came to Stonington in March, 1657, and commenced his labors. His knowledge of the Indian language was limited and he was first directed to study their language with Thomas Stanton, "so as to get skill therein." Mr.

Minnie S. Vanderpoel	\$5 00	Charles Hewitt Smith, infant, by Emma
Hannah T. Miner	1 00	A. Smith \$100 00
Hattie Louise Miner, six years	1 00	Frank W. Palmer 25 00
Henry H. Miner, two years	1 00	Fred Lamphere 1 00
Nora E. Ayers	1 00	James Gorman 1 00
Adda Ayers	1 00	George Lamphere 1 00
Eveleigh Lord	1 00	Thomas Lamphere 1 00
Emeline Lord	1 00	John Kane 1 00
Mary Lord	1 00	James Locklin 1 00
Thomas W. Palmer	1 00	Robert Lamphere 1 00
Mrs. Thomas W. Palmer	1 00	Harriet Coleman 1 00
Mary Esther Fish, three years	1 00	Helen Bromley 1 00
Noyes Brown Fish, one and a fourth years	1 00	Estella Slocum 1 00
Caroline Elizabeth Moss	5 00	Contributed by Abel H. Simmons.
Mary D. Moss Mathews	5 00	Peleg Williams 5 00
Ellen A. Moss Cook	5 00	Noyes P. Brown 1 00
John Knox Moss	5 00	Mrs. Martha D. Brown 1 00
Samuel Henry Moss	5 00	In memory of Mrs. Frances M. Wheel-
Anna Louise Moss	5 00	er 3 50
Sallie Palmer Moss	1 00	
		\$510 00

Stanton had removed his family to Kritchemaug in Pawcatuc the same year that Mr. Thompson came to study with him, who preached to the planters as well as to the Indians, as opportunity offered, receiving all the aid that Mr. Stanton's experience and influence with the Indians could impart.¹

Mr. Thompson remained here until 1659, when he removed to New London, and preached to the Indians in that vicinity. The efforts on the part of the Commissioners to Christianize the Indians did not meet with much success.

Whether this was the fault of Mr. Thompson or not does not clearly appear. For some cause he did not long continue his labors as a missionary, but went to Virginia, where he died in 1665. Mr. Thompson was born in Lancashire, England, and was the son of the Rev. William Thompson and wife Abigail,—whose family came to this country in 1637 and settled at Braintree, Massachusetts. While preaching at Springfield he was married, in Boston, to Katherine, daughter of Richard Treat of Wethersfield, Connecticut.

¹ No man in New England at that time possessed so accurate a knowledge of the Indian character and language as Mr. Stanton. He exerted a wonderful influence over them, and they reposed unlimited confidence in him. He was employed by the colony of Connecticut as an interpreter in all public transactions with the Indians.

The Commissioners of the United Colonies selected him as their interpreter on all civil occasions with them: Mr. Stanton in 1638 interpreted the contract or indenture between Mo-man-gu-in and the first settlers in New Haven, and when the Rev. Abraham Pierson of Branford, Conn., wrote his catechism (or *Some Helps for the Indians*) in the Quiripi dialect, and presented a part of it to the Commissioners at Plymouth in 1656, after due consideration they advised him "that it be perfected and turned into the Narragansett or Pequot language, so that it might be better understood by the Indians in all parts of the country." "And for that purpose they spake with and desired Thomas Stanton to advise with Mr. Pierson about a fit season to meet and translate the same accordingly."

The title-page of the book shows that it was "undertaken at the motion and published by the order of the Commissioners of the United Colonies, by Abraham Pierson," "examined and approved by Thomas Stanton, Interpreter General to the United Colonies, &c."

Dr. Trumbull of Hartford says that the catechism was not changed as advised. It would however seem that the Commissioners were very anxious that the Pequot Indians should have the benefit of Mr. Pierson's preaching, if not his catechism, for soon after Mr. Thompson left here the Commissioners "seriously and solemnly invited" him "to remove his habitation to Southertown, and to apply himself in a more special to the work of preaching the Gospel to the Pequots living thereabouts, with promise of suitable encouragement for his care and pains and travel thence."

Mr. Stanton seemed to lead a charmed life, for in all their raids no Indian ever attempted to harm him, or any of his possessions. After the close of King Philip's War, and when he had become an old man, he was frequently visited by Sachems of various tribes, who manifested for him unabated confidence and esteem. Uncas, in his old age, went from Mohegan to Pawcatuc for Mr. Stanton to write his will, taking with him a train of his noblest warriors to witness the same, giving to the occasion all the pomp and pageantry of savage royalty.

The next resident minister was the Rev. Zachariah Brigden, son of Mr. Thomas Brigden and wife Thomasin, of Boston, Massachusetts, who came to this country in 1635 in the *Hercules*, from Faversham in Kent, England. Mr. Brigden came here to preach by invitation of the town and so continued for about two years and until his death, which took place April 24, 1662.

The next resident and first settled minister was Rev. James Noyes of Newbury, Massachusetts, who came here in 1664 by invitation of the town, and preached as a licentiate for ten years, when he was called to the work of the ministry and was ordained September 10, 1674, and labored with this people until his death, which took place December 30, 1719.

In the old Church records the event is noted as follows. "The 18th day of December 1719 the Rev. James Noyes was taken sick and so continued until the 30th day of the same month when he died. He having served in the public ministry in this place 55 years and six months. He lived much desired, and died much lamented." Mr. Noyes was educated at Harvard College and graduated in 1659. He was the second son of the Rev. James Noyes of Newbury, Mass., and was born March 11, 1640. His father was educated at Brazen Nose College in the University of Oxford, England, and entered the ministry, and for his disinclination to adopt all of Queen Elizabeth's forms, was driven to Holland, but subsequently returned to England and married Sarah, eldest daughter of Mr. Joseph Brown of Southampton, in 1634, and in March of that year, embarked with his brother Nicholas in the ship *Mary and John* of London, for Boston.

After his arrival in this country he settled in Newbury, where his son, our Rev. James, was born. His father, William Noyes, was a clergyman, and was instituted Rector in the Diocese of Salisbury, England, in 1602; which position he resigned in favor of his brother, Nathan Noyes, in 1620, and was then appointed Attorney General to the King. His son, the Rev. James Noyes, of Newbury, was one of the most eminent men of his day. The Rev. Thomas Parker said of him, that he was among the greatest worthies of the age in which he lived.

During the time when the preliminary steps were being taken for the organization of this town and church, all New England was stirred with the thrilling events that finally culminated in 1675 in what is known as King Philip's War.

It was the darkest period of her history, and called forth the most heroic efforts on the part of the colonies to save themselves from annihilation. In 1675 almost every able bodied man then in Stonington enlisted and went with the expedition under Major Treat against the Narragansett and Wampenaug Indians, and participated in the terrible swamp fight which took place December 19, 1675. The next year Capt. George Denison organized an expedition against the Indians and took with him nearly every man fit to bear arms, and overwhelmed the Indians under Cannonchet and wellnigh annihilated them. For the important services rendered these troops and volunteers by Mr. Noyes, as a physician as well as a minister, the General Court gave him an equal share of land with the volunteers in the Narragansett War, which grant comprised the present town of Voluntown, Conn.

No man of his time exerted a wider influence, or commanded more respectful consideration from his fellow men.

Dr. Bacon of New Haven in speaking of him says, "Mr. James Noyes of Stonington was in his day one of the leading ministers of the colony, greatly respected for his wisdom and his piety. He was a distinguished preacher, carrying uncommon fervor and heavenly zeal into all his public performances.

"His ordinary conversation breathed the spirit of that world to which he was endeavoring to guide his fellowmen. In ecclesiastical controversies he was eminently useful. He was selected to be one of the first trustees and founders of Yale College; for though he was an old man and in a remote corner of the colony, his influence was deemed essential to the success of the undertaking. During his pastorate Mr. Noyes baptized 1176 persons of all ages, and there were admitted to the church 239 persons.

"The legal right and power to join persons in marriage was not conferred upon ministers of the Gospel in Connecticut until 1694, after which Mr. Noyes celebrated forty-four marriages. The next day after he was ordained, he was married to Dorothy Stanton, daughter of Thomas and Anna (Lord) Stanton, by whom he had seven children, — viz.: Dorothy, James, Thomas, Anna, John, Joseph, and Moses."

Mr. Ebenezer Rosseter was our second settled minister. He was the seventeenth, and youngest child of Josiah and Sarah (Sherman) Rosseter and grandson of Dr. Benjamin and Elizabeth Rosseter, and great-grandson of Edward Rosseter of Plym-

outh, England, from which he came to this country in 1630, with the Rev. John Wareham and others, and settled in Dorchester, Mass.

Hutchinson the historian informs us that he was of a good family in the west of England, whence all the Dorchester people came. He was one of the assistants, and died the first year of the settlement.

Mr. Ebenezer Rosseter was educated at Yale College and graduated in 1718, and was ordained over this Church December 19, 1722, which relation he sustained until the time of his death, October 11, 1762. During his pastorate, as has been herein-before stated, his Church and Society were after a long and severe struggle divided. But his wisdom and prudence was such that all parties cherished for him unabated confidence and esteem.

It was during his pastorate that the great awakening of the New England churches took place. It commenced in 1735, under the searching preaching of Dr. Edwards, and spread rapidly throughout the land. This Church was reached and blessed by it, and large numbers were hopefully converted. During its progress the Rev. John Davenport, of Long Island, came this way and preached for some time.

He styled himself an itinerant preacher, but instead of preaching in the waste places of the land to build up and establish churches where none existed, he entered the churches of the standing order, and denounced their pastors as unconverted men.

Mr. Davenport preached here only occasionally and at Mr. Eells' church, but remained for some time with the North Stonington Church, where his preaching took such effect that it divided the Church, and a Separatist, or strict Congregational Church was formed in 1746. Their Articles of Faith and Church Covenant were eminently Calvinistical, for they declared that "we are of that number who are elected of God to eternal life, and that Christ did live on earth and die and live again, for us in particular." A few only from this Society, during his pastorate, united with the new Separatist's Church.

Mr. Rosseter was a devoted and earnest preacher, and his piety was so eminently displayed in his daily walk and conversation, that no one could make his hearers believe that he was an unconverted man.

Unfortunately the records of Mr. Rosseter's baptisms for his

last ten years are lost, and the record of his admissions for his last five years are not to be found. The Society's records for the last nineteen years of his life are missing. The number of baptisms preserved during his pastorate are 636, admissions, 154, marriages, 179.

Mr. Rosseter married Hannah White, October 7, 1723, daughter of the Rev. Ebenezer White, of Long Island, by whom he had nine children: Ebenezer, Ebenezer, Mehitabel, Hannah, Sarah, Mary, Elnathan, and John Cotton.

The next settled minister was the Rev. Nathaniel Eells, who was educated at Harvard College, and graduated in 1728. He was the son of the Rev. Nathaniel Eells of Scituate, who married Hannah North, of Hingham, who was said to be aunt of Frederick, Lord North, Prime Minister of England during the Revolutionary War, and grandson of Samuel Eells of Hingham and Anna Lenthal, daughter of the Rev. Robert Lenthal, of Weymouth, Massachusetts.

After the ordination of Mr. Eells in 1733, he pursued his labors with unremitting zeal and success. Scarcely was he established here before the great awakening was felt in this region; catching, as if by inspiration, the coming of the Lord, he bent all his energies to the great work of salvation.

This revival of religion was continued for years, with the happiest results, and would have been far more extensive but for the intemperate zeal of men like Davenport and others of his type. Mr. Eells invited Mr. Whitefield to preach for him at the Centre Meeting-house. He accepted, came, and preached in the afternoon of July 19, 1747. So great were the multitude to hear him that he left the meeting-house and spoke to the people from a platform erected under the shade of a large elm tree, near the church. A period of religious declension followed the efforts of Davenport, and the church for several years did not enjoy any special outpouring of the Holy Spirit.

In 1762 Mr. Rosseter died, and then both societies, and the east and west portions of the Church, were reunited under the pastorate of Mr. Eells. The union increased his labors and responsibilities, which he assumed and discharged to great acceptance, preaching for a while in the two old meeting-houses, but as early as 1768 he abandoned the use of the Centre house and preached in the school-house or academy at Long Point every Sabbath afternoon.

When the War of the Revolution broke out and the news of the battle of Lexington set the patriotism of the country on fire, Putnam left his plough and Mr. Eells his pulpit, and rushed to Boston to defend with their lives, if need be, the liberties of their country.

Mr. Eells was at the time an old man, but he could not resist the patriotic impulse that moved him to go with so many of his parishioners to the field of battle ; nor was he deterred by any love for his royal cousin, then Prime Minister of England. He gave all his influence to the cause of the Colonies, and lived to see the independence of his country secured. Mr. Eells was a great favorite in his parish, especially among the children and youth, who loved him as a father. He was a man of great self-control and unanimity of temper, and carried a genial and welcome presence that won the hearts of the people.

He married, first, Mercy Cushing, October 18, 1733, by whom he had seven children : Nathaniel, John, Edward, Sarah, Mercy, Sarah, and Nathaniel. Mrs. Mercy Eells died. He married for his second wife Mary Darrel, October 10, 1753, by whom he had seven children : Rebeckah, Lydia, Samuel, Joseph, Hannah, Elizabeth, and Benjamin.

Mr. Eells during his pastorate baptized 747 persons, admitted to the church 115 ; marriages, 455. Mr. Eells was succeeded in the ministry by the Rev. Hezekiah North Woodruff. He was from Farmington, Connecticut, and was educated at Yale College. His pastorate extended over a period of fourteen years, which was not productive of any marked results.

After his departure he went to Aurora in the town of Scipio, New York, where he remained for several years. In 1813 he was called, and settled at Auburn, New York.

During his pastorate the Church assumed the form of Presbyterian. In August, 1816, his church relation in Auburn was terminated. He was afterwards installed over the two churches at Herkimer and Little Falls, New York.

During his pastorate here he baptized 88 persons, 52 admissions, and celebrated 106 marriages.

The next settled minister was the Rev. Ira Hart, a native of Bristol, Conn. who was educated at Yale College, graduated in 1797. He studied theology with Dr. Timothy Dwight, and was first settled at Middlebury, Conn. While preaching there, Mr.

Hart was engaged in a missionary enterprise extending to the Reserve in Northern Pennsylvania and Western New York. He continued his labors in Middlebury until 1808, when a council mutually convened dissolved the pastoral relation that he sustained to that Church, giving him the highest testimonials of ability, character, and usefulness.

After he left Middlebury, he preached at North Stonington as a supply for some four months, when he received a call and settled here. Mr. Hart was an active, energetic man, and while laboring here, was instrumental in promoting religious enterprises in other places.

Mr. Hart was largely instrumental in forming the Consociation of Congregational Churches of New London County.

The Consociation was duly organized at Preston, by pastor and delegate from the churches, May 31, 1815. Mr. Hart, as pastor, and William Woodbridge, as delegate, represented this Church, and participated in the ceremonies of the occasion. The last war with England took place during his pastorate, and he was chaplain of the regiment commanded by Colonel William Randall, and was present with them at the bombardment of Stonington in 1814. He was a man of superior talents, and was constant in season and out of season. His great energy drove him beyond his strength, his constitution gave away under the pressure of increasing labors, his health rapidly failed him ; after a pastorate of almost twenty years, and upon the day set apart for the dedication of this house of worship, he breathed his last.

During his pastorate there were baptized two hundred and eighty-eight persons, one hundred and fifty-three admitted to the church, and he celebrated one hundred and forty-three marriages.

Rev. Joseph Whittlesey, of New Preston, Conn., was next called and settled here, and labored for something over two years, during which time there was an extensive revival of religion, and one hundred and eight persons were admitted to the Church. Mr. Whittlesey left here on account of impaired health, produced by over exertion and the ocean air. He was dismissed at his own request by a mutual council, held December 4, 1832 ; after which he settled in Haverhill, Mass., and subsequently at Berlin, Conn., when, after an attack of paralysis, he resigned his pastorate, and afterwards became a teacher. He still resides in

Berlin, where in a green old age he enjoys the confidence and esteem of his neighbors and friends.

Mr. Whittlesey is a direct descendant of Mr. John Whittlesey and wife, Ruth Dudley, of Saybrook, Conn., who became inhabitants of that town soon after 1650, and reared a family of twelve children. Eliphalet, their ninth child, was born July 24, 1679, and married Mary Pratt, of Wethersfield, December 1, 1702, and had three children, Mary, Hannah, and Eliphalet, who was born May 10, 1714, and married Dorothy Kellogg, December 16, 1736, and after her death married widow Hannah Malley, June 28, 1774.

By his first wife he had eleven children, the oldest of which, Martin, born October 1737, married Sarah Deming, of Washington, November 27, 1760. They reared a family of ten children. Their second child, Joseph, was born March 20, 1764, and married Polly Camp, of New Preston, October 6, 1785, by whom he had twelve children, their eighth child being our Rev. Joseph Whittlesey, who was born at New Preston, Conn., December 8, 1797, and married first Maria A. Chappel, of New London, October 10, 1831, and after her death, for his second wife he married Sarah Maria Peck, May 22, 1849.

During his pastorate he celebrated twenty marriages, and baptized twenty persons.

After the departure of Mr. Whittlesey, and before the settlement of Mr. Shaw, the church at the Borough was formed, which took off more than one half the wealth and membership of the Church.

Rev. Peter H. Shaw was next called, and preached about two years, and at his request was dismissed by a mutual council. He baptized seven persons, and fourteen were admitted to the Church during his stay. He kept no record of the marriages celebrated by him.

He was succeeded in the work of the ministry by the Rev. Nehemiah B. Cook, who came here from Bridghampton, Long Island. Mr. Cook was in early life a pupil of the Rev. Aaron Woodworth, D. D., with whom he studied for the ministry for some two years, and then entered the Theological Seminary at Andover in 1818, and graduated with the class of 1821. He was licensed to preach by the Presbytery of Long Island the same year, and labored as a missionary in the northern part of Penn-

sylvania for some time, and as stated preacher in several churches there. August 21st, 1825, he was ordained by the same Presbytery as an evangelist, and for several years was employed by the churches of Long Island as stated preacher, laboring for eight years in the united churches of Babylon and Fresh Pond.

In 1837, he was invited to supply this pulpit, and after several months received a call from the Church and Society, which he accepted, and was regularly installed and labored with this people for about twenty-two years. Mr. Cook was an earnest, faithful preacher, constant in season and out of season. During his pastorate the people enjoyed several seasons of deep religious interest, and a goodly number were added to the communion and fellowship of the Church. There are many among us who remember and appreciate his labors, and whose prayers and well-wishes will follow him in his declining years. During his ministry there were added to the Church one hundred and sixty communicians, sixty were baptized, and seventy marriages were celebrated by him.

Next came the Rev. Pliny F. Warner, who was educated at Yale College and studied theology at Andover. He preached for about two and one half years very acceptably, and left for a western field of labor.

He was succeeded in the ministry by the Rev. Paul Couch, who was invited by the late venerable Deacon Noyes Palmer to supply our pulpit. He came, and has continued to preach to us ever since, and to such acceptance that to-day in all our hearts he is our pastor. His labors with this people have been productive of the happiest results. Under his ministrations a stronger bond of union among us has been developed. His Christian courtesy and gentlemanly deportment, combined with his unselfish and devoted labors, have won all hearts to him, and united us as a church and people. He has cheerfully participated with us in our seasons of festive enjoyment, and with tenderest sympathy wept with us as we have laid to rest so many of our loved ones. His teachings from the pulpit are always elevating, ennobling, and purifying. The frost upon his locks has not chilled his heart, whose affection for this people is akin to the love of the great Master, and though going down to life's sunset, may the chill of its twilight be long delayed.

DEACONS.

No church history would be measurably complete without at least a brief notice of its deacons. From facts and circumstances that have transpired outside of the Church, as well as in it, we know that the men who have held that position in this Church were prominent among their fellow-men, and magnified the office by well ordered lives.

Nehemiah Palmer and Thomas Miner were chosen the first deacons, but no date is found.

December 9, 1697, Gershom Palmer was chosen deacon, and there was collected two pounds and six shillings in silver and an account of seventeen shillings in ye archdeacon's hands, all which was to buy things necessary for the Church.

March 12, 1701, Manassah Miner chosen deacon.

June 19, 1723, John Noyes and Moses Palmer chosen deacons. Moses Palmer refused to serve.

July 3, 1723, Joseph Palmer chosen deacon.

July 5, 1733, Daniel Denison and Thomas Miner were chosen deacons ; this Church being destitute of deacons since the formation of Mr. Eells's Church.

October 3, 1739. Mr. John Whiting was chosen to and accepted ye office of a deacon.

September 4, 1743, Captain Nathaniel Chesebrough accepted the office of deacon to which he had been chosen.

July 21, 1748, Joseph Denison, Esq., was chosen deacon of ye First Church, and September 28 he publicly signified his acceptance of the office.

May 10, 1786, Thomas Miner chosen deacon, "even to every vote."

1794, Charles Phelps, Esq., chosen deacon.

March 6, 1802, Samuel Copp chosen deacon.

April 12, 1817. Zebulon Hancox appointed deacon.

June 5, 1824, Mr. Ebenezer Denison appointed junior deacon to assist Deacon Thomas Miner.

November 4, 1826, David Chesebrough Smith was appointed junior deacon to assist Deacon Hancox at Stonington Borough.

July 10, 1831, Dr. George E. Palmer chosen deacon to take Deacon Hancox's place, he retiring.

February 9, 1834, Noyes Palmer chosen deacon.

March 20, 1854, Elias B. Brown chosen deacon.

October 4, 1868, Noyes P. Brown was chosen deacon, and declined the office.

The same day, Benjamin F. Williams was appointed junior deacon to assist Deacon Palmer.

I cannot read the list of these worthy and devoted men without stopping to pay a tribute of respect to Deacon Noyes Palmer whose life-work was so unselfishly devoted to the welfare of this Church and Society. He united with the Church in early manhood, and became at once an active and devoted Christian. He proved his faith by his works, and sought the best good of his fellow-men. He was "constant in season and out of season." He loved the Church, and the society of its members, and no sick-bed among their number was left unattended by him. His ever-welcome presence carried comfort and joy to many habitations of sorrow, and his ever-open heart and hand afforded substantial relief to the suffering poor. The tenderness of his sympathy manifested for the afflicted has left ineffaceable traces in many hearts that will gratefully cherish his memory. His piety was so truly of the heart, that it pervaded his whole nature, and gave character to every position in life. He was a constant attendant upon divine worship, and loved the Sabbath-school, and all the institutions of religion. He will be remembered in the Church, in the prayer-meeting, conference, and Sabbath-school, and in fact everywhere, as a man grandly combining the best traits of human nature chastened and purified by communion with God. He lived to a good old age, kept green by his affectionate, cheerful disposition; and when health and strength began to fail him, and he felt that his departure was near at hand, he requested to be buried near the old Church where he had so long worshipped, and for which he cherished so much affection. And yonder beautiful granite monument erected by filial hands and consecrated by affection to his memory marks his last earthly resting place.

Rest for the peaceful sleeper,
With a shining crown on high.

I have thus endeavored to the best of my ability to sketch the history of this Church, for the last two hundred years and more, and greatly regret that I cannot make it more complete. Many

of the pages of its records are already gone, and more are fast crumbling away ; and but for the Society records and archives of the State, it could not have been made so perfect as it is.

What will be her history for the future I will not even pretend to say — only express the hope, which we so fondly cherish, that those who have, and may have, her destiny in charge, will bear unimpaired the priceless treasure down the ages to the last syllable of recorded time.

SABBATH-SCHOOL.

MR. RICHARD A. WHEELER :—

Dear Sir, — It gives me great pleasure to comply with your request, “that I should prepare a short history of the Sunday-school interest, from its beginning, in the First Congregational Church and Society, Stonington, Ct.” I have endeavored to give the facts as correctly as possible, although in the initial step of that interest I must give some accounts that are traditional, as there were no records kept at that time. I am indebted to Miss Mary Howe of Stonington Borough for the date of the first movement in the Sunday-school interest in that part of the Society.

Yours truly,

MARIA STANTON.

The first Sunday-school within the limits of the First Congregational Church and Society, Stonington, Ct. (the first in Eastern Connecticut), was planned, and gathered, in the year 1815, by Mrs. Phebe Smith, widow of Edward Smith, Esq., and held in her own house, on the corner of Church and Water streets, in Stonington Borough. She was assisted in this undertaking by her pastor, the Rev. Ira Hart, and his wife (Mrs. Maria Sherman Hart), Miss Nancy Stanton, Miss Eliza Eells, Miss Nancy Smith, Miss Emma Palmer, and Mr. Nathan Smith.

The school at its commencement numbered about twenty boys and girls. It was furnished with tracts, primers, catechisms, and a small library.

A short time after the commencement, it was removed to a house on the corner of Main and High streets, soon after to the gallery of the Congregational Church, and from there to the district school-house, where it continued until the Second Congregational Church was formed. Of this school we may justly say it has ever been a power for good in the community.

In 1816, Mrs. Smith was married to Deacon Ebenezer Denison,

and early in 1817 they went to Mystic Bridge, in the western part of the Society, to reside. Here, at once, she established another Sunday-school (the first in Mystic Valley) in her own house (which was afterwards the old hotel where now stands the Hoxie House); it was soon after removed to the sail-loft of Mr. Charles Mallory, then from there to the Old Denison House, and from thence to the district school-house, where it remained, until a Congregational Church was built in the village.

In 1827, a correspondent writes of this school the following:—

“The Mystic Bridge Sunday-school has, upon an average, thirty scholars, two superintendents, and two teachers. The progress of the scholars upon Biblical questions has been very great the past year. This school has a library consisting of near five hundred small books and tracts, together with the ‘Guardian,’ (a small paper) which is supported by means of a box. The school is visited by its pastor, the Rev. Ira Hart, who annually preaches a sermon to them, adapted to their capacities. This school has been in operation ten years. There has been no death in it since its commencement.”

From these beginnings, in various parts of the Society, a Sunday-school was organized at the meeting-house, on Agreement Hill, in 1819. Deacon Noyes Palmer, assisted by his brother, Benjamin F. Palmer, took charge of the school at the commencement. Later they had the assistance of their sister, Miss Dolly Palmer, and Miss Mary R. Palmer; the gentlemen taking charge of the boys, and the ladies of the girls. This school was held in the district school-house, which stood almost directly in front of the church. The hour for holding the school was ten o’clock A. M., one hour before the time for the morning service. The school usually commenced in early spring, and continued about six months of the year. We have no means of ascertaining the number of scholars that attended this school at the commencement, but doubtless there were more than twenty. Tracts, primers, and cards were circulated among the scholars. The school continued under the superintendence of Deacon Noyes Palmer, assisted by the pastors of the Church, until 1842, when Mr. Daniel S. Rodman was chosen superintendent. During Mr. Rodman’s superintendence, the school was in a very flourishing condition, numbering eighty-five scholars and twelve teachers; and, it being a time of much religious interest in the community, a general awakening in the Sunday-school cause was the natural

result, and many conversions took place in the school. Mr. Rodman held the office three years. After that time Deacon Noyes Palmer, assisted by the Rev. N. B. Cook, held the office of superintendent, until 1858, when Mr. William H. Palmer was chosen superintendent. He held the office two years. In 1860, the Rev. Pliny F. Warner was chosen superintendent. He held the office two years. During that time, the hour for holding the school was changed from ten o'clock A. M. to one o'clock P. M. In 1863, Deacon Elias B. Brown was chosen superintendent. He held the office two years. In 1863, it was decided to continue the school through the year, to hold a monthly Sunday-school concert, and to take up a penny collection for the support of a mission school in Madura. This arrangement proved satisfactory, and has continued up to the present time, 1874. In 1865, Mr. B. F. Williams was chosen superintendent, and has been annually reelected up to the present time.

Of the superintendents I will say that they are and have been men of high religious culture, filling the office in the fear of God.

I can speak in the highest praise of a large number of worthy and excellent teachers, earnest Christian workers, who from time to time have been connected with this school, all the way back to the beginning. A large proportion of the additions to the Church have been made from the Sunday-school. Many of the former scholars are men and women of influence, located in different parts of our country. Five ministers of the Gospel of Christ received their early religious training here. One "though being dead yet speaketh." Two are pastors of flourishing Congregational churches in this State. One is now a teacher in New Jersey, and the other is a Baptist clergyman. Our young men have gone to various localities, and are there exercising their influence as superintendents and teachers in Sunday-schools. Our young women have become teachers, and the wives of missionaries and ministers, and they are exercising their influence, for good, in their respective localities. At the present time, the school is in a very flourishing condition, numbering eighty scholars and ten teachers; the average attendance being fifty.

In 1830, the school was moved from the school-house to the gallery of the present meeting-house, and its sessions were held there, until 1869, when it was decided to hold them in the body of the church.

In 1836, through the influence of the Rev. Peter H. Shaw, pastor of the Church, a library was presented to the school, consisting of forty volumes (publications of the American Tract Society), from friends in the city of New York. This has been added to from year to year, until the number swelled to near eight hundred volumes. Then it was decided to remember the destitute Sunday-schools in the southern and western parts of our country, and at various times we have sent libraries of one hundred volumes each to those schools. Now we have a large library room, and every appliance for keeping the library in perfect order. The library at present numbers five hundred and twenty-two volumes. The sessions of the school are opened by singing, by responsive reading of select portions of Scripture, and by prayer. We use "The National Sunday-school Teacher," and "Lesson Papers," published in Chicago. The officers of the school elected May 10, 1874, are : —

Deacon B. F. WILLIAMS	<i>Superintendent.</i>
NOYES P. BROWN	<i>Vice-Superintendent.</i>
Miss MARIA STANTON	<i>Librarian.</i>
Mrs. THOMAS W. PALMER . . .	<i>Assistant Librarian.</i>
Miss MARIA STANTON	<i>Secretary and Treasurer.</i>

During the pastorate of the Rev. N. B. Cook, a Sunday-school was organized May 2, 1852, in the village of Upper Mystic, consisting of two superintendents, a librarian, eight teachers, and thirty scholars. Rev. N. B. Cook was superintendent, Deacon Elias B. Brown, assistant, and Miss Maria Stanton, librarian. There were three hundred volumes in the library, and children's papers were distributed in the school. This school continued until the close of Mr. Cook's pastorate in 1859, when it was discontinued, and the library was removed to the meeting-house on Agreement Hill.

I cannot conclude this short sketch of the Sunday-schools of this ancient Church, without a passing tribute to the memory of their founder. Many can now testify to her simple and unobtrusive piety, and many to-day can date their first religious emotions to some timely word spoken by her. Her maiden name was Phebe Moore. She was born in Southhold, Long Island, November 5, 1769. "She was half sister of the noted traveller John Ledyard, and of Col. William Ledyard, the hero and victim

of the Groton massacre at Fort Griswold ; her mother's first husband having been John Ledyard, Senior, of Groton, Ct." Her father was Dr. Michael Moore, of Southhold, L. I. At the early age of twelve, she gave her heart to her Saviour. At the age of nineteen, she united with the Congregational Church of her native town. She was thrice married. Her first husband was Joseph P. Wickham, Esq., of Mattituck, L. I., to whom she was married in 1791. Mr. Wickham died in 1806. In 1809 she married Edward Smith, Esq., of Stonington, Conn., to which place she removed. Mr. Smith died in 1812. In 1816 she married Deacon Ebenezer Denison, of Mystic Bridge, Conn. She died April 4, 1840. Her last husband survived her a few years, and their remains peacefully rest in Elm Grove Cemetery in this town.

During her eventful life she founded four Sunday-schools. The first at Mattituck, L. I., in 1793. The second at Southhold, L. I., in 1812. The third at Stonington Borough, in 1815. The fourth at Mystic Bridge, in 1817. In all the relations of life the Christian graces in all their combinations shone forth in her character. "Her missionary society, the female-prayer meeting, her efforts in the cause of temperance, and her early and constant witness against the sin of slavery, have borne fruit in her posterity, and have more or less given tone and shape to public opinion, on several important questions which have since agitated the country." Her forecast and original plans in the promotion of Christ's kingdom in the world, were far in advance of the age in which she lived. Of her it may truly be said, "She hath done what she could," in promoting during her life, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

7. POEM AND HYMN, composed for the occasion, by Miss Annie Lenthal Smith, great-granddaughter of Rev. Nathaniel Eells, and read by Rev. James A. Gallup, of Madison, Conn.

The Hymn was sung by the choir to the tune of "Auld Lang Syne."

POEM.

Just where Delft-Haven's sons look out
Over the white sea-foam,
Once knelt upon its shining sand
Exiles from hearth and home.

Upon its shining beach knelt down
 The May-Flower's little band,
 And asked that God would be their Guide
 To the far Western Land.

To that far Western Land they came,¹
 And prayed upon its shore ;
 Behind, the wild Atlantic wave ;
 The forest wild, before. —
 Behind, they left their sculptur'd Fanes,
 With windows broad and high,
 Where one unfading sunset reigns
 In rich emblazonry.

Before them spread the forest aisles,
 With pillar'd vistas fair,²
 Where tones, like organ tones, were in
 The undulating air, —
 Where oft, through interlacing boughs,
 And leafy canopy,
 Streamed hints that God paints ev'ry day
 The windows of the sky.

They brought with them a treasure rare,
 Not of the land, or sea ;
 They nurtured it in faith and prayer,
 The germ of Liberty !
 Its branches spread to many climes :
 The nations sit beneath !
 Its roots upheave old dynasties
 Of tyranny and death !

And others sought, with kindred zeal,
 “The River of the Pines,”³
 And others came where Wallingford
 In azurn glory shines —
 Just where New Haven’s⁴ steeples rise
 Mid wealth of greenery,
 They worshipped that first Sabbath day⁴
 Beneath the broad oak tree.

¹ 1620.

² Hartford, on the Connecticut — 1635 and 1636.

³ New Haven, near Quinnipiac River.

⁴ April 18, 1638.

So, on this hillock green, where still
 Is heard the voice of prayer,
 Once¹ came a chosen few, whose names
 We keep with rev'rent care —
 They wrought with fond, forecasting love,
 For ages yet to be ;
 And age to age repeats the praise
 Of honored ancestry.

They formed a Church,² whose shining light
 Should point their sons to Heaven :
 A Beacon in each stormy night
 For those by tempests driven —
 And fast, and faster, came the storm !
 And fast shut down the night !
 And still from this lone hillock shone
 The faithful beacon light.

And thus, by earnest men who sought
 Their best to consecrate,
 Was founded dear New England's realm,
 Were founded Church, and State.

“ He who transplanted, still sustained,”
 When fierce their savage foes,
 And skies were redd'n'd as the flames
 From burning homes arose —
 When life grew tearful mid its wants,
 ’Mid hunger and disease,
 And death grew fearful mid the taunts
 Of savage enemies.

HYMN.

TUNE.—“ *Auld Lang Syne.*”

O God ! in dark and troublous times
 The Fathers trusted Thee ;
 And what was gain they counted loss,
 For Christ, and Liberty !
 And when they slept untroubled sleep
 New England hills among,

¹ First Congregational Church of Stonington, formed on Agreement Hill.
² This Church was formed in 1674 — the year preceding “ Philip’s war.”

“He who transplanted still sustains,”
Became the children’s song.

Swift, ’neath dividing centuries
The electric current runs,
Linking through love and loyalty
The Fathers and the Sons.
For we are *one*, though they in dust
Sleep centuries away —
And strong with life our pulses beat,
Yet we are one to-day.

One, though our eyes have never seen
The City where they dwell:
Its pearly gates — its golden sheen
To us invisible.
And we, their sons, when scattered far,
By mountain and by sea,
Though creeds divide, shall yet be one,
O Christ our Lord, in Thee !

God, their Deliv’rer, and their Strength !
The children still upstay,
Nor suffer them in life or death,
To fall from Thee away !
“He who transplanted yet sustains,”
With ever growing love.
Age after age, shall catch the strains,
Until we meet above !

8. ADDRESS, by Rev. Gurdon W. Noyes, of Woodbury, Conn.
Topic, “God’s Providence in caring for his Church” : —

MR. PRESIDENT AND CHRISTIAN FRIENDS: The committee of arrangements have exhibited great tact in calling me up just at this point. Perceiving that the spell thrown over this assembly by such a fitting and exhaustive historical address, and the reading of such a tasteful and beautiful poem and hymn, with the sweet strains of music following, could not well be retained by anything directed merely to the ear, they turn to the eye, and so present me as an important figure-head to be gazed at, since I represent in my person and profession alike the first pastor and the Church.

Though hardly daring to hope that I can add anything of interest or value to this great occasion, yet out of filial affection I cheerfully respond to the request that I would glance at the Lord's favoring care of his Church. The assurances in his Word respecting its protection and perpetuation in the world are numerous, specific, tender and beautiful. They are to the effect that she is graven upon the palms of his hands and dear to Him as the apple of his eye : that no weapon formed against her shall prosper, and every tongue that shall rise against her in judgment He will condemn ; that He will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. And we of to-day know that these assurances have been made good all along the past in respect to the Church at large, and also to its branches. The Lord has proved Himself to be a covenant-keeping and faithful God. His religion has shown itself to be a living force in the world, and not a mere system of dry facts and dogmas. It has marvelous adaptations to the nature and needs of men, and is furnished with infinite possibilities of help and hope. Skeptical men may deny the miracles of Christ's life and call his resurrection "a world-historical humbug," but the miracle of the steady and jubilant march of his Church down the centuries, ever increasing in numbers and influence, despite constant, subtle, and fierce opposition from every quarter, remains undenied and undeniable. None care to question the patent fact that it has been in the van of all that is great and good for the race. And the secret of it all is that Jesus Christ lives in and reigns for his Church, holding in his nail-printed and omnipotent hands the keys of hell and of death.

When the little band founding this Zion had passed away, He had quietly raised up a godly seed, through their faith and effort, to take their places and keep the flames of worship alive on these altars ; and when again opening the way for colony after colony peacefully to depart and do good work in other localities, and so the mother Church was weakened in numbers and resources, He induced friends to make such liberal benefactions for a fund as to put its financial condition beyond all further hazard. The Lord has thus comforted and favored this ancient Church, ever keeping a bright light burning in her candlestick. After two hundred eventful years, she is hale and hearty, full of gladness and hope. Her servants take pleasure in her stones, and favor her

very dust. Yea, they recall the bright names of her founders, sustainers, friends, to honor their memory and glory in their work. We are thus forcibly taught, my friends, that it is by linking ourselves to God and goodness, right and truth, that we secure a kind of earthly immortality. During the existence of this Zion, empires and republics have been born and buried, modes of government and systems of opinion have flourished, and decayed, and those prominent in them have largely sunk into oblivion.

But the Church of God is bound to live on and prosper to the end of time. The gates of hell are never to prevail against it; and those identified with it, even in the humblest capacity, are to be held in everlasting remembrance. The names of Mary with her alabaster-box, the widow with her mite, Dorcas with her coats for the poor, Lydia with her ministry to the persecuted Apostles, are just as carefully perpetuated as those of Matthew, with his Evangel, Paul with his logic, Apollos with his eloquence, John, with his bright vision of the New Jerusalem. The good of the present can with one hand reach backward and clasp the hands of the patriarchs, prophets, apostles, martyrs, of all the past, and with the other reach forward and clasp those of the ransomed from every kindred, tribe, and tongue under the whole heaven. The fathers and mothers of this Church are yet living among us, not merely in their names hanging upon the sanctuary wall before us, and perpetuated in their descendants, but also in the civil, social, and religious blessings flowing to us from their faith and forecast, toil and tears. Baxter well said, "that church greatness consisteth in being greatly serviceable." By this rule, this Church has surely reached a high point on the scale of greatness. Years ago an old miser lived in a certain New England village, who never gave away anything. Suddenly, however, he gave a town-clock to the village, which was duly placed in the meeting-house steeple. A friend, surprised at his generosity and coming upon him one day as he was gazing up at the open face of the clock, ventured to express his surprise at the gift. "Why, you see," answered the old man, "I like to put my money where I can hear it tick." Though his motive seems to have been on a low plane, it may lead us to a higher one. We should take great pains to put our money, labor, influence, where they will be most beneficent and permanent. When ex-

pended for Christ and his Church, they will " tick " on through the cycles of time and out into those of eternity.

The more than half-century ministry of the first pastor of this Church is prolonged in the fifth generation by mine, already of a quarter of a century's duration, and is to be continued, I am glad to say, in that of my son, soon to enter college. Then let us one and all do with our might what we can in our day and generation for Christ and his Church. With the increased facilities for acquisition and influence which this age furnishes, we may now in zeal and efficiency for right and truth, reach a Methusaleh-lifetime, this side of threescore and ten.

Wesley was right in considering the Church in earth and heaven one. You recall his beautiful words :—

" Let saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one.
One family we dwell in Him;
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death."

And we must needs think of it pleasantly to-day. The hundreds who have preceded us in caring for this Zion, now in the spirit land, some of them very near and dear, must be present here in sympathy and gratulation, though we feel not the pressure of their hands and hear no word of cheer from their lips. With our knowledge of their life below and their bliss above, we can commune with them, and gather inspiration to press on in our Christian course with courage and hope.

Our time for pleasant fellowship and holy achievement here is fast passing by. We are strangers and sojourners on the earth, as were all our fathers. The Lord help us to go down from this mount of glorious privilege with a fuller consecration to his service. May we realize anew that for us greater victories over self and the world are possible ; that higher goals of duty may be reached, and richer trophies won for the Master. Then, when called to rest from our earthly labors, we shall be numbered with those who die in the Lord, and whose works follow them, for commendation on earth and reward in heaven.

9. HYMN contributed by Miss Harriet A. Stanton, and read by Rev. Williams Clift :—

Come, wanderers! to your Father's house
 With cheerful hearts repair;
 Come all and join a grateful song,
 And breathe a humble prayer.
 Come, ye who've toiled in "Wisdom's ways,"
 With rich experience blest,
 Return as doth the wandering dove,
 And be our welcome guest.

'T is sweet to leave our tasks awhile
 And seek these pleasant walls,
 To clasp the hand of pastor, friend,
 And list to Memory's calls,
 And while we give the friendly hand,
 And speak the kindly word,
 Oh! may the fountains of our hearts
 For absent ones be stirred.

Though time and distance separate,
 And other friends be ours,
 The ties here formed we 'll ne'er forget,
 The fruit of happy hours.
 As long in Memory's shadowy halls
 Familiar footsteps tread,
 These shall reëcho in our hearts
 Till time for us has fled.

Dear Church! though others are thy friends,
 And elsewhere is our rest,
 Be some protecting angel thine,
 Thy courts supremely blest,
 Till the auspicious day shall dawn
 When friends shall not be riven,
 And pastors, members, one and all
 United are in Heaven.

10. COMMEMORATIVE ODE — By Rev. Frederic Denison, of Woonsocket, Rhode Island : —

COMMEMORATIVE ODE.

*For the Bi-Centennial of the First Congregational Church in Stonington, Conn.,
June 3, 1874.*

BY REV. F. DENISON.

The Mayflower bloomed on New England's wild coast;
That planting of truth is a continent's boast;
Where darkly for ages the savage had trod,
Was cleft from the forests a temple for God.

Surpassing the odors of Araby blest
Is Freedom's perfume in this land of the blest;
What glories in tropical kingdoms may bloom
Are less than the fruits of our wilderness-home.

However we wander afar in the earth,
Our hearts will return to the place of our birth;
And the Lord bids us ever count holy the fires
That burned on the altars and hearths of our sires.

Like home-beckoned voyagers with pennons aflow,
Delighted we hasten, our bosoms aglow
With filial devotion and jubilant song,
Where memories, angel-like, over us throng.

As the music of ocean will charmingly swell
Unspent from the heart of a sea-cradled shell,
Even so from this church of two centuries roll
Old anthems of worship entrancing the soul.

Inspired for their work were the brave pioneers,
Akin in their faith to the world's honored seers;—
The word of the Lord was their banner of right—
A pillar by day and a flame in the night.

Still glowing the fire on the altar they built,
Enshrining, like Bethel, the spot where they knelt;
And all that they wrought in the love of the Lord
Survives in its glory their heirs to reward.

Fond History proudly reëchoes the voice
Of Stanton, and Miner, and Palmer, and Noyes,

The while in our patriot-annals are heard
The stories of Mason's and Denison's sword.

Ennobled as well in the fame of the town
Are Chesebrough, and Wheeler, and Williams, and Brown,
With Gallup, and Thompson, and Babcock, and Parke,
Strong-handed, true-hearted, deserving of mark.

With tender emotion and reverent tread,
We visit the precincts where slumber the dead,
And full on the ear of affection will sound
Such requiem notes as still hallow the ground ; —

But mortal are men till they enter the tomb,
And only in dying immortal become ;
Dull sense, at the gate, knows the darkness and cold,
But faith, looking through, sees the city of gold.

Achievements of worthies die not with the flesh,
Predestined through cycles to blossom afresh :
And doctrines that rang through the wilderness-arch
Were shouts in the vanguard of liberty's march.

With the axe in the oak and the plow in the soil,
The settlers rang out the bold chorus of toil,
And songs of the reapers, with hymns from the looms,
Arose from their prosperous, labor-blest homes.

Fulfilling the edict primeval of earth,
The "olive plants" flourished in beauty and worth ;
Abundant the branches of family-trees,
Enlarging, like banyans, to wondrous degrees.

The sons of the town on far missions have gone,
And honors and wealth in the hemispheres won,
The crag of the mountain and spray of the sea
Unheeded by bosoms courageous and free.

Detesting oppression as bitterest curse —
Whether tax on the conscience or wrong on the purse —
When the British sent shell, they were answered by shot
Producing contusions they never forgot.

As Lantern Hill, peerless among our home-heights,
The tempest-tossed sailor to harbor invites,
So stands this bold town on Connecticut's coast —
A truth-girded sentinel, firm at her post;

Whose virtues and valor, through centuries proved,
So deeply the hearts of her children have moved,
That now, at the call of the Church that was reared,
Glad thousands have flocked to the shrine to be cheered.

A tribute we bring, as we join in the train,
To add to the joy of the jubilee-strain; —
All honor to fathers and mothers of yore;
All blessings and praise to the Lord evermore;

Still the hope of our land is the service of God —
The freedom of truth, and the crowning of good;
Communion of men with the Father of Lights
Insures to the world the enthroning of rights.

11. SINGING — Hymn 1336. “ My country ’tis of thee.”
12. BENEDICTION — By Rev. James A. Gallup.

At the close of the morning service the immense assemblage were invited by the President to adjourn to a mammoth tent, which had been placed in the Society lot, opposite the church, where a collation had been provided in bountiful abundance.

There was none of that crush and jam so common on such occasions ; the crowd was satisfied that there was enough for all, and their confidence was fully met. After the company were arranged at the tables, the Rev. James Gallup asked a blessing.

AFTERNOON.

Services were resumed at two o’clock P. M.

1. SINGING — Voluntary by the Choir, “ Rock of Ages.”
2. PRAYER — Rev. N. B. Cook, owing to illness, was prevented from being at the celebration, so the Rev. Amos Chesebrough, of Vernon, Conn., was invited to take his place and offer prayer.
3. SINGING — Hymn 339. Tune, “ Coronation.”
4. SERMON — By the Rev. Paul Couch : —

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." —ISAIAH lv. 8-11.

These are divine words, embodying divine thoughts. They proclaim God; they admonish men. They direct us up to the heavens higher than the earth, where He who only hath immortality dwelleth in the light which no man can approach unto, God over all blessed forever. They assure us that his counsel shall stand and He will do all his pleasure. For this we may adore and praise, in this we may rejoice exceedingly; for He is wonderful in counsel and excellent in working. He is so through all the material system. He is so through all the spiritual system. In each He is the originating and controlling power, working all things after the counsel of his own will, and having his own glory for his chief end. He is in widest contrast with man. God eternal, self-existent, independent,—man of yesterday, a creature, dependent. God omnipotent, the centre and source of all power, man impotent, or with power derived and limited. God filling immensity, man having the bounds of his habitation narrowly determined. God omniscient, man just beginning to know. God perfect in holiness, man a sinner. Of necessity, then, God must move in a higher sphere than man, and his plans and operations must not only excel all that is human, but beyond measure excel, and be past finding out.

God has one comprehensive plan of operation, extending through the universe, embracing all things, and eternally present in his thoughts. What can man say or think of such a plan? If he thinks he is confounded; if he speaks he betrays his confusion of the execution of the divine plan. All lucid and easy with God, how little can man know! Is not creation to him an infinite sum of mysteries? and what unfathomable depths in providence! Why such a world as this? Why did man made in the image of God so soon lose that image? Why has a depraved population spread over the earth? Why so many and such terrible forms of wickedness? Why so little goodness, and that little hard pressed by persecution? Is the history of man as God originally planned? Is his will expressed in the conditions, character, and

achievements of tribes and nations ? Is He above all, and in all, working out his own counsels, and using men to accomplish them, though they mean not so, neither do their hearts think so ?

Such thoughts of God are pertinent on this day of commemoration, — this bi-centennial of our ecclesiastical life, when we have passing in review the history of this Church, when especially we call up the memory of its founders. Because on such a day as this God should be thought of first of all, and most of all, that we may render unto Him our discreet adorations, our glad hosannas, and our deliberate and solemn consecrations. We cannot appropriately think of the fathers, their conditions, their social, civil, and religious character and habits, their relative position, their opportunities and responsibilities, their purposes, hopes, and discouragements, without thinking of the God of the fathers and of that word which has gone forth out of his mouth, and which cannot return unto Him void, but must accomplish that which He pleases, and prosper in the thing whereto He sent it.

Of the fathers, the founders of this Church, the history was given in the morning by one wisely chosen for the service. His elaborate, minute, and accurate narrative of facts will hereafter be a rich treasure, not only to us, but to all who are fond of antiquarian research, and especially to those who love to study the ways of Providence in dealing with the early settlers of New England. In this history we were carried back, not only two centuries, to the organization of this Church, but two decades of years more, to the first settlements in this locality. The founders of this Church were shown not indeed as immediately representing the pilgrims of the "Mayflower," but in most intimate relation with those who soon followed the Pilgrims, moved by the same spirit, and to accomplish the same great purposes of freedom and right. It was shown still further that later in the history of this Church, the Pilgrims were directly represented in it, and that their blood still flows in the veins of members who maintain the worship of God on this hallowed spot.

I propose therefore to speak of the founders of this Church, not in their individual character, or in their local enterprise, but as merged in that world-renowned company of pious and liberty-loving fugitives from spiritual oppression whom God selected and prepared for what has proved to be the grandest and most auspicious movement of popular thought and action, since the com-

ing of Him who is the light of the world, its Saviour, and its Lord.

But what word of the Lord demands our special thought to-day? The word referred to in the text is a gracious promise given to the people of God. But we may take a broader view. There is a word of promise spoken at different times and in varying forms which has stood from the beginning and will ever stand as the warrant of hope, and joy, and courageous enterprise to all believers. I mean that promise of redemption dimly revealed in Eden, more distinctly made known to patriarchs and prophets,—having its full manifestation in Jesus Christ, and in his name promulgated by the Apostles. In Eden, God revealed Himself in mercy, and inspired hopes in the fallen by his promise of redemption. In that promise was the sustaining power of faith in Abel, Seth, Enoch, Noah, and all antediluvian saints. It was repeated to Abraham, giving assurance that in him and in his seed should all the families of the earth be blessed. Among his descendants were instituted laws and ordinances to endure with prophetic and typical significance till his seed, which is Christ, should be manifested — a priest after the order of Melchisadec, a king sitting on the throne of David ;—whose priesthood is an unchangeable priesthood, and whose dominion shall have no end. When that priest had offered up Himself once for all and obtained eternal redemption, and that king had ascended his throne, his word of love and authority sounded out from Jerusalem, and his ministers were sent everywhere preaching redemption in his name. That word of love and authority shall never return unto Him void, and that mission shall never end till a renovated world shall own its Redeemer and King. That word was power in its earliest proclamations, and that mission in its marvelous beginnings promised a short work, and a speedy accomplishment. But no ; the end was not yet,—the invincible and all-accomplishing word must be proved against manifold opposition of earth and hell. Its ministers must wrestle not with flesh and blood but against principalities and powers ; against spiritual wickedness in high places. After temporary and signal success there must be a falling away and the man of sin be revealed. The church of God which He purchased with his own blood must pass through fiery trials, surviving the most cruel persecutions from without, yet growing in numbers, moral power, and evangelizing success

in spite of them, she must suffer in other forms and find her worst foes in her own household.

Pursuing her divine work till homage is paid her from the throne of the Caesars, she falls into temptation and the snare of the devil. Elated with imperial recognition, and flattered by the half-Christian, half-pagan acclamations of the people as the voice of God, she is beguiled from her high spiritual aim, and, substituting a worldly policy for divine wisdom, she ceases to be strong, in God, and becomes subjugated and pitifully subservient to priestly and papal ambition. Modifying her organic forms and assumptions in agreement with imperial patterns, she loses her prestige of a humble, self-denying, yet efficient ministry of reconciliation, and becomes entangled and crippled in the working of a vast scheme of spiritual despotism, whereby individual conscience is crushed out, rational faith and a pure worship are annulled, and peoples and rulers are prostrated in superstitious homage to a pretending vicegerency of God. Here was the masterpiece of Satan's cunning. Baffled in his assault upon the Son of God, he took revenge in subsidizing his ministers. Through them he made the commandments of God of none effect by traditions and profane dogmas. Misleading the people by superstitious fears and hopes, he made them subject to a secularized, ambitious, sensual, and unscrupulous priesthood. Thus holding ascendancy, he turned the organic and centralized forces of the Church against herself, and in the name of Christ assayed the extermination of those most faithful to Him. And sometimes it seemed as if his triumph would be complete, and the word of the Lord would return unto Him void. But no. The Lord is not slack concerning his promise, as some men count slackness. The successes of Satan are no surprise to Him, and no defeat of his plans. Satan may enter the heart of the man of sin, moving him to oppose and exalt himself above all that is called God, or is worshipped, so that he as God, shall sit in the temple of God, showing himself that he is God, while infatuated millions pay him homage. But Satan cannot annul the truth of God, nor deceive and silence his elect. In the darkest days of ignorance, superstition, and papal domination, there were those who knew Jesus, who lived by Him, and could die for Him. But they were not all to die, or their evangelizing power be lost. In due time, from the cell of a monk, the clang of a trumpet was heard, sounding long and loud, reverberating

over mountains and valleys, and startling nations. Other trumpet-tones were heard, and many witnesses for truth appeared. The persecuted for righteousness' sake came forth from their hiding places and were valiant for a true faith and a pure worship. A controversy then began against priestly usurpations and popular superstitions, which in divers forms and with varying success has continued until now. At one point and in one form of the controversy our ancestors in Old England prayed and preached and covenanted with God and each other. Inspired with indomitable fidelity to conscience, and harrassed beyond enduring, they fled from their homes and sought out new homes here in the wilderness. They came here for Christ and his Church ; to enjoy a pure worship, and to establish Christian institutions after the patterns which had been shown them in the Mount. In organizing for this purpose they set up what has been felicitously styled a Church without a Bishop, and a State without a King. They came here and wrought as they were moved by their consciences, and as also they were moved by the Spirit of God. They had their own purposes, as honest, God-fearing men, for which all honor be given them. God also had his purposes to accomplish through them — purposes more profound in meaning and wider in scope than theirs. Their purposes may be sought out and interpreted in their characters, their professions, and sacrifices — God's purposes are to be studied in the marvelous unfoldings of his providence. They laid the foundations of many generations, not knowing the future, nor comprehending their own work. God, knowing the end from the beginning, laid through them the foundations of this great empire, whose limits are the bounding ocean.

In laying these foundations He had in mind the word that has gone forth out of his mouth, and cannot return unto Him void,— his purpose of fulfillment to be pushed forward still against all the forces of evil, human and satanic, but in new conditions and in new forms of agency. Having this in view, we look back upon the fathers not merely to admire and commend what was excellent in their character, faith, and enterprise, but to think of them as a people chosen, inspired, and formed of God for a special ministry in the world's redemption. We need to do this, that we may the better understand our own position, opportunities, and duties. Christianity, pure, as proclaimed by the Master, had the political

power of the world arrayed against it. Christianity, corrupt and secularized, was so joined with political power as to receive its patronage or dictate its policy. Christianity, regaining its true spirit and reasserting its divine principles and purposes, claims the right to be and to do its work independent of state patronage, and unrestrained by state prerogative. This claim rests upon man's direct accountability to God for his religious faith and practice. This fundamental truth our fathers affirmed. Recognizing the supremacy of God, the inspiration of the Bible, and the right of private interpretation, they preintimated and justified the largest liberty of conscience, and the necessary limitations of political power. The free institutions of this country, so invaluable at home, and so potent in revolutionizing and reforming influence abroad, are logical sequences from their assumptions. In the organization and working of their churches was the suggestion and model of democratic government. Whatever mistakes they made, and whatever corrections have since been made in maintaining the right of civil and religious liberty, it is certain that what is best in our social, religious, and civil condition has most intimate relations to the good and the true in their principles and habits. Their Christian families, their Sabbaths and Gospel ministrations, their free schools, instituted first of all that the children might learn to read "God's most Holy Word," with the use of that Word in the schools, and their colleges dedicated *Christo et ecclesia* — to Christ and the Church, contained the seminal forces of what has made ours the glory of all lands.

Their settlement here marks an epoch in the history of the world, in the history of redemption, never to be forgotten, but to grow more illustrious as its simple yet sublime facts are better understood in the progressive unfoldings of a wonder-working Providence, — an epoch furnishing a new order of demonstration, both in Church and State; in which Church and State separately and relatively assume new positions, and exhibit more distinct, yet congruous activity, — combining personal freedom with social unity and strength, and elevating the people to higher planes of opportunity and responsibility. The dominant purpose was religion — God-inspired, free, spiritual, pure; recognizing one God and father of *all*, to be honored by all with devout and filial reverence. Incidental to this was the assertion of man's inalienable rights and the organization of governments of the people, by the people, and for the people.

Our fathers, self-exiled from home and settled remote from the great world, were too few to be feared and too poor to be envied, yet had they in themselves the elements of true greatness, riches, and glory ; and He who led them in a way they knew not, so located, conditioned, and disciplined them, that they have become illustrious beyond comparison. We do not say they were the greatest, the wisest, the best of men. There may have been many as great, as wise, and as good as they. But God assigned them a place and a power in the Church and the world, which gives them eminent distinction. None before them had such place and power, and none after them can have the same place and power. True, the place was obscure and the power latent ; but all the better for them and the grandeur of their achievements. They had a special work to do, and in doing it they were strong in God. With an enlightened conscience and earnest faith, they were appointed to work at such time and place, that their faith, their principles, and their institutions have had an all-pervading and controlling power in the beginning and marvelous growth of this nation, and still have a conservative and propitious power in shaping its destiny ; and not only so, but, acknowledged or unacknowledged, a reaction from them is going on through all civilized nations, auspicious to humanity, but ominous of mighty revolutions, according as it is written : “I will overturn, and overturn, and overturn, till He whose right it is shall come.” Without purpose, or even forecast of their own, but fixed in the counsels of God, the primal compact in the Mayflower was prophetic of the declaration of American independence, its brave support and successful issue in establishing a republican government which has no parallel in history, and is itself a prophecy of the universal triumph of freedom against every form of oppression. In this connection we may look upon our late civil war, so costly in blood and treasure, resulting in the overthrow of American slavery, and the reëstablishment of the nation with brighter auspices, as the providential vindication of moral and political principles involved in the primal compact, but practically ignored and disastrously thwarted by the unchristian and impolitic system of American slavery. Having said this, may we not add, that the same civil war with its issues is a divine warning and admonition to the people to settle back in their convictions, purposes, and hopes upon the everlasting principles

of right. American slavery must have been overthrown, or the experiment of freedom in this land prove a failure, and the glorious Gospel of the blessed God be hindered in regions of its largest opportunity and most inspiring prospects. Further still, reviewing from the first the prosperous and the adverse in colonial and national life, may we not regard ourselves as divinely moved not only to hold sacred the memory of the fathers, but discreetly to imitate their manly and Christian examples,—to imitate them in their devout spirit and evangelical zeal; in subordinating the secular to the religious, and in the profound respect for the Bible expressed in their institutions and usages. What we admire in them and know to have been so fruitful in blessings to us and the world should not be lightly laid aside as antiquated, and ill-adapted to the times. It cannot be done with impunity. Our condition is different from theirs, and this may allow modification in the forms of action, but cannot alter principles. Our light and advantages may be more than theirs; if so, our responsibilities will be weightier; but can we without disaster ignore the essentially good in their example? Had they been different in principles, in dominant purpose, and in action, could they have transmitted to us so goodly an heritage? Had they not worked at the foundations, and laid such foundations as they did, and with such materials, what superstructure should we have power to build, or what other foundations could we lay, and with what assurances of hope? We do not forget that they were Congregationalists, most rigid and uncompromising, nor that these commemorative services are of a Congregational Church two hundred years old; but we remember with devout gratitude, joy, and hope, that the fathers were something more and better than Congregationalists. They were Christians, calling no man master, and receiving the Bible as the Word of God which every man should study and obey. They planted themselves on a foundation broad enough and strong enough to hold up all evangelical Christians, and to hold them together in the unity of the spirit and the bond of perfectness. Honoring their memories and lauding their zeal for a free conscience and the Word of God "not bound," we push their principles to a broader application than they made of them; moved, as we believe, by the same spirit which led them, and studying with like docility the word and providence of God. We welcome, as Congregationalists, the

duty and the privilege of hastening on by word and deed that grand consummation which is to draw together in closest unity of love and fellowship all who bow the knee to Christ, and with the tongue confess that He is Lord, to the glory of God the Father. We assert this truly catholic idea in distinction from another catholic idea in which is embraced the right of a centralized power forcibly to establish and maintain ecclesiastical unity. That power is now largely represented in this country, and in assenting to the new dogma of papal infallibility, is virtually, if not deliberately and formally pledged to overthrow civil and religious liberty whenever it can be done. True to the spirit and principles and institutions of the fathers, we resent all such claims and purposes, and will do what we may to thwart them. For this we have high vantage ground. By popular assent and by fundamental law, civil and religious liberty is treated as an inalienable right. Whatever may be the logical force of papal infallibility, its practical application here is neutralized by the all-pervading influence of liberty politically asserted and maintained; so that any open and successful attempt to destroy it is postponed to the uncertain future. Meanwhile the opportunity is given, and the duty is imperative to study out ways and means for discreet interaction, conciliation, and Christian assimilation, so that mutual fears and jealousies may be annulled, the good and the true held in common be conserved, and such changes in opinion and habit be effected as to warrant a sane and glad expectation, that Catholic and Protestant, drawn together by the spirit of light and love in this home of freedom, may at length mingle in devout laudations of the one God and Father of all, and of the one Lord Jesus Christ, the Saviour of all, and pledge themselves to an enlightened and hearty coöperation to extend world-wide the triumphs of the cross. For such an experiment of holy alliance and Christian propagandism the world furnishes no such opportunity as is furnished here. If it is not made here, where and when can it be made? If not made anywhere, will not the word of the Lord return unto Him void? If the world is to be filled with the knowledge of the Lord, must not his Church be one in the true faith, in holy fellowship, and in evangelical enterprise?

Glance now in another direction and consider another form of duty imposed upon us. With a martyr spirit our fathers achieved

liberty. That liberty which is our birthright is now imperilled by the extravagance of liberty. *That* liberty was Christian, modified and limited by the acknowledged prerogative of God, and the regulative authority of the Bible. It is imperilled by an assumed liberty, which, ignoring the prerogative of God, and the authority of the Bible, throws off all the restraints of religion. In its *rude* aspirations it is earthly, sensual, devilish ; by an astute skepticism it denies a personal God, or under the name of physical laws, eternal and immutable, confounds Him with an all-comprehending but unreasoning pantheism. The liberty we inherit is a liberty to worship God, and execute his will in social and civil relations, unawed and unobstructed by despotic usurpation of priest or king. The liberty we encounter with dread would sweep away our Christian faith and usage as a worn-out superstition, or an intolerable bondage. It surges and dashes on in the forms of extreme sensuality, greed, and recklessness ; or it insinuates its subtle antichristian and licentious forces through the plausible and flattering postulates and speculations of an aspiring and pretentious philosophy. In one form or another it is working with increasing power, and with manifold results of disastrous import. It is working secretly and openly with covert intent or with reckless audacity ; in city and in village ; through the rude artisan and polished scholar ; in the abodes of ignorance, poverty, and vice, and in the homes of opulence and refinement. We meet it often ; we meet it in many places. We hear it in conversations, in lectures, and shall I add in sermons ? We read it in pamphlet and book. It is a foe we do well to fear, and against which we must fight. And yet the weapons of our warfare must not be carnal, but mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Reviving in our hearts the faith, the piety, and zeal of the fathers, we may exchange our fears to exulting hopes as we discreetly and persistently work with the divine forces of Christian liberty to reduce to order and system, and beautiful proportion, the moral chaos of an extravagant and godless liberty.

Consider another duty pressing upon us. The ruling purpose of the fathers was religion ; but religion chiefly for themselves and their descendants. They had, it is true, Christian plans and

hopes for the savages ; but these were secondary. Our ruling purpose also should be religion ; but religion with broader and grander applications. They settled upon the outer edge of a continent, with vague conceptions of the continent itself, and in blank ignorance of the marvelous developments of Providence soon to be made upon it. Now the continent is surveyed, mapped out, and largely occupied, not by their descendants merely, but by migrating millions rushing together from the four winds of heaven to possess and control it. This nation, peculiar in many things, is especially so in this, that it is composed of representatives from many nations, drawn together by conditions and attractions resulting from the faith, the manners, and the institutions of the fathers ; — conditions and attractions never and nowhere presented before, and not fully appreciated by all who feel their power. Can these conglomerate and heterogeneous materials be consolidated, reduced to order, symmetry, and auspicious unity ? Is there any unifying conservative yet developing power equal to the necessity ? There is ; but it is not in popular liberty nor in republican institutions. It is in that which ennobles popular liberty, and insures republican institutions. It is in the glorious Gospel of the blessed God. The permanent unity, strength, and glory of the nation demand that the same Christian forces which were active and controlling at first be active and controlling still. Herein is indicated the necessity of a grand, enthusiastic, and generous enterprise of home evangelization ; — an enterprise wide-reaching as the whole land, and particular as the wants of each locality ; an enterprise of faith and toil ; of discretion and fervor ; full of the Holy Ghost and of power ; an enterprise in which the cost is counted and assumed with determined purpose of execution ; an enterprise which can and will be executed, if the Christians of to-day emulate the quality of the fathers.

But this enterprise of *home* evangelization cannot be pushed to its grand issues without making certain and speedy the evangelization of the world. So great a nation as this, and such a nation, with such a beginning, through a Christian enlightenment and inspiration asserting and maintaining as fundamental law the natural equality, fraternity, and inalienable rights of mankind, and by its institutions and manners bringing together and assimilating to itself in political faith, and purpose and plan, diverse

races of men, and the representatives of many nations, if it shall be thoroughly Christianized, may almost be said to have power to determine the religion and destiny of the world. And is it not its special mission to work with unparalleled power and success in that direction? How wonderfully adapted to this it is in many of its conditions, relations, and facilities of intercommunication with all the world. In the great counsels of heaven is not this a chief end of its existence, its distinctive character, its position, and power? Did not God mean this when He brought the fathers over the sea and located them in the wilderness, where their poverty was their protection, and where unenvied and unfear'd they obeyed the inspirations of his word and spirit in laying the foundations of many generations; in establishing institutions, religious and political, upon such principles, and in such forms, and with such opportunities for experiment and demonstration, that their stability, and permanence, and controlling power should be made secure against any foreign dangers; and in them be accumulated and organized such moral and Christian forces as could sustain the shock of multitudinous immigrations, and mould and dispose the heterogeneous materials to their own use and protection? Did not God mean that here, though against manifold antagonisms incidental to universal freedom, Christianity should furnish the best demonstrations of its power of popular enlightenment and reformation? Did He not mean that the signal triumphs of Christianity here shall be in close relation to its universal triumph through the earth? Is not this included in the word which has gone forth from his mouth and which cannot return unto Him void, but must accomplish that which He pleases, and prosper in the thing whereto He sent it? "He that hath ears to hear, let him hear." Let the people be true to their trust, and no future historian shall write the downfall of our Republic, but many shall speak of its growing fame and power as the grand consummation shall be reached, when the kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints; when every knee shall bow to Jesus, and every tongue confess that he is Lord, to the glory of God the Father.

5. SINGING — Hymn 1312. "O God, beneath thy guiding hand."

6. POEM — By Rev. A. G. Palmer, D. D.:—

POEM.

MEN, BRETHREN AND FATHERS,

To-day, in answer to your call, I bring
 A brief historic song.—The offering
 However humble and without pretense
 Of learning, culture, skill or eloquence,
 Is yet the honest tribute of a heart
 Grateful to be allowed to bear a part
 In this memorial service, and to say
 Some few things in a light and humorous way,
 Putting in jingle musty time-worn lore,
 Just for diversion's sake if nothing more,
 With here and there a side-light episode
 To brighten up the old historic road.

Premising this, howe'er, that prose and verse,
 Parson and Judge must kindred facts rehearse ;
 Each spin his yarn and each his story tell
 In his own way, as best he can and well ;
 And, that his story, be adjudged best told,
 Whose words are few ; whose facts are manifold,
 All legal tender, specie payment, — gold.
 The Judge right eloquent, the course has led,
 The Parson follows with unequal tread,
 And only aims to glean with humble care,
 Whate'er the graceful orator may spare,
 Thankful for crumbs, as the poor poet's share.

For as all know — the Judge's a splendid man,
 High browed, broad shouldered, full of girth and span,
 Of aldermanic type and physique fine,
 In height a trifle less than six and nine ;
 In wind and limb, as in digestion, sound,
 With faith in genealogies profound,
 In old historic legend, name and date,
 He reigns alone, *Richard the first and great.*

But too much humor in an opening lay
 Seems unbefitting — so we turn away
 To sing a sober song of this old town —
 And this old Church of Puritan renown ;

To cull from old historic page and lore
 And genealogy's capacious store,
 The names and deeds of men of olden time
 And let them seem to live again in rhyme ;
 To sketch their ways and sayings, rudely terse,
 In corresponding homeliness of verse ;
 Their homes, town-meetings, and church-meetings too ;
 Their legislation — strong and deeply blue ;
 Their struggles with a vicious sky and soil ;
 Their manly industry and stalwart toil ;
 Their stern integrity and rough good sense ;
 Their conquest of a hardy competence ;
 Their proud achievement of a Church and State ;
 With faith in God and man commensurate ;
 Leaving to us, and each succeeding age
 On history the brightest, purest page,
 The radiant record of a people free.
 In democratic peace and unity,
 Their laws, their pastors and the magistrate
 Revered and honored by the small and great ;
 Knowledge and faith ; the school-house and the church,
 Culture and prayer united in the search
 Of what the world had struggled long to gain,
 Civil and Christian freedom ; but in vain.

Such the synopsis of the work before us ;
 Of times, whose shadows are still lingering o'er us ;
 Changing at times the structure of our verse,
 To varying moods ; now prolix and now terse ;
 Now light and gay, now sober and sedate ;
 Now jubilant with joy, now sad and temperate ;
 Now with a gentle breeze, now with a well reefed sail ;
 Now swelling to a song, now sinking to a wail.

O thou who didst the Psalmist's heart inspire,
 Touch my cold lips with truth's ethereal fire,
 That I may sing with fitting word and strain
 And thought, this bi-centennial refrain.

I.

Two hundred years have rolled their annals round,
 Since first a band of Pilgrims met to raise,
 Upon this then unconsecrated ground,

A Christian altar to Jehovah's praise,
And rear, upon this dark and heathen sod,
A house of worship, for the living God.

II.

All was then wilderness,— a forest grand,
From the Atlantic to the Pacific shore,
With shade unbroken covered all the land ;
A continent of “woods” forever more ;
Roamed by wild beasts o'er mountain, hill, and vale,
And red men on their narrow winding trail.

III.

From Baffin's Bay, and Hudson's icy floe,
From northern lake, and old Niagara's bound,
Down to the tepid wave of Mexico,
Reigned the deep silence of this shade profound ;
Unbroken save by scream and muttering growl
Of bird and beast, or tempest's crash and howl.

IV.

Huge giant trees — the oak, chestnut, and pine,
Maple and walnut, fir and hemlock both
Perennial — their foliage entwine,
With a luxuriant yield of undergrowth ;
A gorgeous park, of rich and varied hue,
Green, brown and red, 'neath Autumn's chilly dew ;

V.

With openings, here and there, from hill and ridge,
And mountain line, of peaks uprising high,
Like arch and column of some airy bridge,
Or lofty buttress, 'neath the o'erhanging sky ;
Broad based upon some rocky Alpine wall ;
As under-bracings, lest the heavens should fall.

VI.

Such are the Alleghanies of the east,
And such the Rocky Mountains of the west,
And such in miniature from large to least
Our own New England hills, of all the best ;
White and green ranges stretching south, until
They halt, in bold relief, with Lantern Hill.

VII.

O'erlooking, in one wide unbroken sweep,
 The underlying region far around,
 With kindred outlook, o'er the ocean deep,
 From Newport westward through Long Island Sound ;
 A bluff dark spur, up-jutting to the sky,
 First land to greet the home-bound sailor's eye.

VIII.

Of all the shore along the Atlantic coast,
 Chafed by a restless, fretting, spiteful tide ;
 This town for hardiness over all may boast,
 Though doubled oft the rest, and multiplied ;
 Of "gold and silver," it could say "I've none ;"
 But give thee freely of my rock and stone."

IX.

In grit and gravel, cold unyielding clay,
 In worthless bog and fen, swamp, marsh, morass,
 In barren pastures, moss covered, and gray
 With vicious herbage of the meanest class,
 This township must have held a dreary look
 To those, who first its culture undertook.

X.

But they were men of long tried strength and skill,
 With cultured powers of body and of mind,
 And both could use with equal ease, at will,
 As tools in hands of artists disciplined ;
 Masters of logic in the realm of thought ;
 In husbandry severely drilled and taught.

XI.

No lady softness theirs of skin or brow ;
 Their ungloved hands shrank from no needful toil ;
 No simpering disgust with work, as now,
 No shirking of the field and dusty soil ;
 They held that faith was first a livelihood ;
 And work was worship, by the grace of God.

XII.

Who are these hardy Pilgrim pioneers ?
 With open Bible, faith and common sense ?

With axe and spade and psalms and prayers and tears,
 Their shield from sham and impious pretense,
 With hands to labor, and with hearts to pray,
 For work or worship ready every day.

XIII.

Muscles like brass and sinews strong as steel,
 Their brawny arms and hands to toil inured,
 Their hearts afame with love and holy zeal,
 Intensified by sufferings long endured ;
 Their courage fearless, and their purpose high,
 To keep the faith, or for the faith to die.

XIV.

Why come they hither from beyond the deep ?
 Why from the father-land that gave them birth
 Where generations of their kindred sleep,
 Turn they to seek this distant, unknown earth ; —
 Leaving their homes and well-tilled fields afar
 For this outside “terra incognita ?”

XV.

Exchanging treasured store of patient toil :
 Renouncing joys that make up life’s caress
 For bleak New England’s granite, sterile soil,
 And exile in a hostile wilderness ;
 Braving the dangers of a wintry sea,
 As if out-driven by dire destiny. —

XVI.

What fearful scourge or baptism of blood !
 What Nemesis, or what protecting power
 Compels this challenge of the stormy flood
 And holds ’twixt sea and sky the frail Mayflower,
 As on she speeds, freighted with truth and grace
 Enshrined in souls, to find some sheltered place,

XVII.

Where they may worship, with no tyrant’s rod,
 Or mitred priest, or hooded monkish knave
 Between their altars, consciences and God ?
 From yawning billow and from crested wave,
 The little craft, despite old Ocean’s shock,
 Casts anchor at the base of Plymouth Rock.

XVIII.

We know the story and need not repeat
 Its facts and incidents of tragic power,
 Though fresh and new as ever, and replete
 With interest beyond the passing hour ;
 A tale of heroes and of hero trust,
 Struggling with persecution from the dust,

XIX.

Which Christian genius shall some day expand,
 Touched by the puritanic faith and fire,
 Into a sacred epic, chaste and grand ;
 Worthy a Hebrew harp or Grecian lyre ; —
 A hymn of faith to sweeter numbers strung,
 Than ever flowed from bard or prophet's tongue.

XX.

Let this suffice of Massachusetts Bay, —
 We turn again to our own “kin and kith,”
 And hasten on to note their deeds, and pay
 Our homage to the manliness wherewith
 They braved all danger, and long toil endured,
 And for their children competence secured.

XXI.

So with strong arms they cut and cleared the town ;
 Burned brush and stumps, thrust in the old Dutch plough ;
 Tore out the roots and laid the meadows down
 And walled them in, much as we see them now ;
 Their houses, barns, and churches without steeple,
 The rude, rough symbols of a sturdy people.

XXII.

The first religious service, in the town,
 Was held in sixteen hundred fifty-seven ;
 Near where the Anguilla brook still murmurs down,
 As then, its soft low chant of praise to Heaven ;
 At Walter Palmer's, on the eastern side
 Of shallow Wequetequoc's befreshened tide.

XXIII.

The service without doubt was very sweet ;
 If homely, yet most gracious to the taste ;

If rough in thought, in structure incomplete,
Yet guiltless in delivery of haste ;
And if from first to twenty-fifthly long ;
Was orthodox and comforting and strong.

XXIV.

The first rude house was built on Palmer's Hill,
And built alike for use of church and town ;
Where votes were cast and sermons preached, until
It seemed advisable to take it down ;
Rebuilding three times — once across the way,
And last this house, in which we meet to-day.

XXV.

Long may it stand, and long its walls resound
With Christian melody as pure and sweet
As we have heard to-day ; and all around
From pulpit, galleries, and well-cushioned seat,
Go up the congregation's full voiced praise,
As in the memories of olden days.

XXVI.

And may a gospel, orthodox and free,
A gospel evangelical and true,
A gospel full of power and spirit be
As now, dispensed the passing centuries through,
If less in word and less in thought profound,
Yet never less in doctrine pure and sound.

XXVII.

One quaint old country church I still can see ;
And in my dreams oft visit it again ;
And mingle in the chaste simplicity
Of worship offered there, by godly men,
And godly women, modestly arrayed,
As well became their sex and saintly grade.

XXVIII.

A rude quadrangle, forty feet or more
With oaken plates and braces huge and bare ;
On three sides, opening by a spacious door ;
An oblong pulpit, pews some six feet square,
With galleries deep, slanting towards the center
Below, where sat the deacons and precentor.

XXIX.

The singing then, if somewhat crude and sharp,
 With nasal twang and notes o'erstrained and shrill
 And not melodious as lyre and harp,
 Or organ with its well trained choir and trill
 Was yet a worship, offered in God's fear ;
 Though unartistic, humble and sincere.

XXX.

If not always with "understanding" quite,
 Yet with full vocal spirit they did sing ;
 Fugues, and choruses, in turns recite,
 Making the ceilings of the old church ring,
 Filling the area above, around ;
 Discord and chord, in wrangling interbound.

XXXI.

Windham and Dundee, China, Wells, and Mear,
 With plaintive strain and low deep minor swell,
 Had power to move the heart and start the tear,
 And hold men captive by a mystic spell,
 If not of faith and penitential grief
 Yet of chaste reverence, however brief.

XXXII.

The pastor with gray locks and furrowed face,
 Rough visaged, but of meek and quiet mien,
 Looked the embodiment of truth and grace,
 A likeness now, alas, too seldom seen :
 In place of which, we have the pulpit swell,
 With smirk and grimace, brass and tinkling bell.

XXXIII.

Tradesmen were scarce, and the professions rare;
 Lawyers and doctors were at discount then ;
 Of clergymen, they had a few to spare,
 And banished them for heresy, as when
 They exiled Williams, for his Baptist way,
 'Neath wintry sleet, to Narragansett Bay.

XXXIV.

But faithful pastors, orthodox and true,
 Uncontumacious, and of living mind,

They kept at home, with work enough to do,
To word and doctrine graciously inclined :
Their trusty firelocks well within their reach,
To shoot down Indians in good faith, or preach.

XXXV.

The pulpit of that day, without pretense
Or show of learning, yet was pure and strong ;
Had independence, manly rugged sense ;
And boldness for the right against the wrong ;
In faith and doctrine, incorrupt and sound,
Simple in thought and speech, if not profound.

XXXVI.

Such were the pastors of this olden Church —
Plain men, endowed with faith and sacred learning,
If not of varied and profound research,
Yet in his day, each one a “ true light burning ; ”
And each, to his successor radiance lending —
And all, into historic beauty blending.

XXXVII.

Their names, from Noyes the first to Couch the last,
With Ira Hart, fully their peer between,
A record make, as in the history, past
Or present, of few churches can be seen ;
While other names, of lesser magnitude,
Are worthy of this radiant brotherhood.

XXXVIII.

True, they knew nothing of our modern thought ;
No Huxley, Spencer, Darwin, then had sent
The beastly theory forth now widely taught,
The brute and man one by development ;
No mammoth Church then baptized wrong as right,
Falsehood as truth — the darkness as the light.

XXXIX.

Then, pulpits were like planets round the sun,
A brotherhood in truth together bound,
By ties of mutual faith and love made one,
Shedding a concentrated light around ;
No pious fraud, no paltry higgling game —
In doctrine, order, discipline, the same.

XL.

Church meetings, or the meetings of the parish
To manage temporalities with care,
Were sometimes not a little sour and scareish,
With jets of human nature here and there ;
The carnal element among the saints
Would vent itself at times 'gainst all restraints.

XLI.

Poor human nature then was sanctified
As now, in part alone, and that part small ;
The flesh and spirit strove and sorely tried
Despite their " perseverance " saints would fall,
And what was bad, fall into petty jangling,
On money matters and like carnal wrangling.

XLII.

The fact was, some saints were no saints at all ;
Regenerate and unregenerate
Were mixed up in a most unnatural thrall ;
Together wedded in the same church state ;
But as of old in every carnal fray,
The flesh proved strongest, and so gained the day.

XLIII.

The tares and wheat long time together grew ;
All Israel were not of Israel ;
The bond son oft the free son overthrew,
As Isaac by a mocking Ishmael ;
But Hagar and her son were sent away ;
So here, but how, I have not time to say, —

XLIV.

Save this, that Edwards fearlessly spoke out
Against this " half way covenant " communion ;
And by his logic, clear, severe, and stout,
Sundered the bonds of this unholy union ;
And still the echoes of his clarion sound
Are heard, in stirring peals, the world around.

XLV.

Then schism came, and sect and separation,
" Certificating " — all that sort of thing ;

Men, conscientious, grew to desperation,
And the tithes abjured as pious swindling;
The standing order was outvoted; and
Democracy strode rampant o'er the land.

XLVI.

But as oft happens, what was once thought evil,
Is found at last to be an unmixed good;
So, what the clergy preached was of the devil,
Was found to be the special grace of God;
O'erruling human passion and caprice
To give his Church both purity and peace.

XLVII.

Before the law all sects were equal made;
Each tub on its own bottom stood, as right;
The large and small, on the same legal grade,
As best they could, their upward way to fight,
Grow and increase and "push their own canoe;"
Or failing, sink, as they deserved to do.

XLVIII.

And this worked well, despite all special pleading,
That infidelity would o'erspread the land;
And that the clergy, without legal feeding
Would sink to paupered chattels contraband;
Instead of this the churches grew the stronger;
And pastors, honored, held their places longer.

XLIX.

This free church idea has become world wide;
Till "disestablishment" now rules the hour;
E'en Austria is struggling to divide
The Church from State; and England feels the power
Of our example of a state held free
From priestly rule and mitred tyranny.

L.

About this time, the Baptist faith and order
Gave indications of a vigorous life;
And from Rhode Island pushing o'er the border,
Began to meddle in the rising strife;—
To testify of faith and sound conversion;—
Church order, *close communion*, and *immersion*.

L.I.

James Davis, too, an odd but godly man,—
 And a distinguished preacher in his way,—
 Conceived and carried out a mission plan,
 Of preaching through the land from day to day.
 His Indian converts, by the Spirit stirred,
 Smoothing the fiery roughness of his word.

L.II.

He was a fearful messenger of wrath,
 Hurling God's judgments with unerring aim,
 Scattering hot thunderbolts around the path
 Of men to keep them from perdition's flame;
 The themes on which he felt impelled to dwell
 Were justice, law and sin, and wrath and hell.

L.III.

These natives from the Narragansett nation,
 Endowed with wondrous power of speech and song,
 When moved to prayer and godly exhortation,
 In minor tones drawn out, weird, sad, and long,
 Would shake ungodly men with pious fears
 And melt whole congregations into tears.

L.IV.

But his career, though doubtless of the Lord,
 Like seer and prophet of the olden day,
 With flaming torch and fiery flashing sword,
 Burning and cleaving through the world his way,
 Was yet exceptional; — a comet's light —
 A meteor's flash upon sin's darkened night.

L.V.

The Separates, or Orthodox seceders,
 Who claimed to seek a truer gospel type
 Of discipline, at length became the feeders
 To all these churches of "much water" stripe;
 E'en as to David, out of Israel,
 A motley crowd of wretched bankrupts fell.

L.VI.

But under his transforming power and hand
 Became a "corps" well disciplined and strong;

And held at bay King Saul and all the land ;
 And took the kingdom and the crown ere long ;
 So sects, as vegetation from decay
 And mould, may flourish, and then pass away,

LVII.

But not the Church — that shall forever stand,
 Founded on Christ the Everlasting Rock ;
 Her living walls rise in proportion grand,
 Defiant of the tempest's fiercest shock ; —
 This Church elect, beloved of God, shall be
 The universal Church redeemed and free.

LVIII.

But, to return, as scattering preachers say,
 Who, wandering now on this side, now on that,
 In quest of thought, are never on the way
 Save when they cross it, floundering to get at
 The tangled thread ; so we again turn back
 And plod along our time-worn, dusty track.

LIX.

These old historic names, we know them well —
 Now, as then — names of honor and renown —
 From Walter Palmer, to Ann Borodell,
 Kindred in some way to the Irish crown —
 Miners, Chesebroughs, Denisons, Stantons, and
 Others, still, widely scattered o'er the land.

LX.

Wherever found, this hard and rough old stock
 Maintains its vital fibre tough and strong,
 And vindicates the discipline of rock
 Bound soil, the vital forces to prolong,
 Build up a massive manhood, and displace
 The genteel dwarfs and pygmies of the race.

LXI.

The earliest settlers built their houses round
 Inlets, and coves wide opening to the sea ;
 As Wequetequoc and Quiambaug, rock bound,
 With shores of bleak and cold sterility.
 Yet here they lived and toiled and had increase
 Of goods, and died in Christian faith and peace.

LXII.

From Pawcatuc to Mystic's sluggish tide,
 Along the rugged shore, with all betwixt,
 Hard granite hills and swamps the land divide,
 With bits of rich alluvial intermixt ;
 Affording little hope to ease and wealth,
 The only law hard work and robust health.

LXIII.

So, as their flocks increased, the grass was cut
 From salted marsh and upland intervalle,
 And fodder from the corn and grain was put
 In barn or stack, lest winter's store should fail ;
 In Spring, ear-marked, young stock was all turned out ;
 To browse and roam at large the woods about.

LXIV.

So, pushing outwards, they would widely roam
 Through bog and swamp where early grass was found
 Every day farther from their stalls at home ;
 Till Autumn, with its biting frosts, came round ;
 Then they were hunted, and their trail oft struck
 Upon thy breezy heights, Pung-hung-we-nuck.

LXV.

To this Pung-hung-we-nuck hill country region,
 Old Walter Palmer early turned his eye ;
 His sons and daughters, soon to be a legion,
 Must be provided for before he die ;
 Must have a patrimony ; land to till ;
 And so he sent them up to hold this hill.

LXVI.

As in the olden times of Israel,
 They won inheritance by sword and bow ;
 So did these sturdy men the forests fell ;
 And conquer Nature with the axe and hoe,
 The desert turning to a fruitful field,
 With springing grass and Autumn's golden yield.

LXVII.

Hail old Pung-hung-we-nuck ! Land of my birth !
 Thy airy heights o'ersweeping wide the sea,

To me thou art the dearest spot on earth,
 Home of a proud and noble ancestry ;
 I never may forget, where'er I roam,
 The beauties of my childhood's *Highland Home*.

LXVIII.

Here lived the Pequods ; down and up these bays
 They pushed their light canoes ; kindled their fires
 On shore ; built wigwams, harvested the maize,
 Fought, hunted, smoked ; then slumbered with their sires.
 Their squaws smoothed paddles from the riven ash,
 Dressed game, and served the luscious succotash.

LXIX.

They held Pung-hung-we-nuck their northward bound,
 Thence to the Thames, adown their westward side ;
 Southward, was Fisher's Island's narrow sound ;
 Eastward, the Pawcatuc's sweet placid tide.
 A well stocked hunting-ground, washed by the sea,
 Where roamed these grim old warriors proud and free.

LXX.

'T would scarcely seem, that in Anguilla's vale,
 So peaceful now, near where a church late stood,
 Was acted once a horrid Indian tale,
 Tragic with savage cruelty and blood ;
 But here Canonchet by the treacherous hand
 Of red men, fell at white men's base command.

LXXI.

When, led to death, the brave old warrior turned,
 And faced the treacherous cowards who had bound him,
 His savage soul, with lofty courage, burned,
 And casting looks of fire and scorn around him,
 " Go, slaves," he cried, " back to your masters true,
 And say Canonchet died despising you,
 And hating them," " Go, the pale-face tell
 Canonchet feared not death, but loved it well."

LXXII.

They shot him, quartered him, and burned him there,
 Then sent his head up to the General Court
 By murderous hands of Indians, with care,
 To make its gory, sickening, foul report.

Niantic, Pequods, and Mohegans, three
Neighboring tribes, joined in this butchery.

LXXXIII.

But worst of all it was by white men plotted,
By men of Christian mien and saintly face,
Renowned and skilled in solving questions knotted
And difficult, in gospel lore and grace ;
James Noyes, in this war council, it is said,
The warrant signed for brave Canonchet's head.

LXXXIV.

Yet these were times of dire alarm and fright
From savage tribes, — as now on our frontier,
When danger lurked in ambush day and night,
Shrouding each settlement in gloom and fear ;
These Narragansetts — Modocs of their day —
Had to be soundly whipped — then melt away.

LXXXV.

But while we linger with a saddened eye
On incidents adjacent to our theme,
The moments of the hour are flitting by
Like bright illusions of a passing dream,
So we must hasten on with quickened speed,
And to these wayside claims yield no more heed.

LXXXVI.

And so in rustic style, life wore away.
Days, weeks, and months, and years went fleeting by,
The evening shade and morning twilight gray
Darkened and lightened then as now the sky,
Six days of toil ; the Sabbath's quiet reign,
They rested, worshipped, and then toiled again.

LXXXVII.

Children were born, and infancy's glad smile,
With childhood's ringing laugh and sportive glee,
Boyhood and girlhood's bounding, bouncing style,
And "young folks" brimming o'er with jollity,
Softening the staid severities of age,
Makes this Arcadian life a cheerful page.

LXXVIII.

Then young men, in their Sabbath homespun guise,
 Young maidens wooed, in homespun graceful, fair,
 And maidens, blushing "Yes," with downcast eyes,
 For favorites then as now had time to spare,
 So hearts were sweetly sought and sweetly given,
 And sweet lips sweetly pressed, young love's sweet heaven.

LXXIX.

We'd our Priscillas then, and have them still,
 As chastely beautiful as her of old,
 Wanting but Longfellow's chaste, classic quill
 Their wealth of charm and beauty to unfold,
 Limned for the admiration of all time,
 In the sweet shadings of his polished rhyme.

LXXX.

Give him the story of Ann Borodell,
 In its surroundings brilliant, rich and rare,
 And in his sparkling humor let him tell
 Of form and face and eyes and golden hair,
 Her gentle culture, royal pedigree,
 Her faith, her wooing, marriage o'er the sea, —

LXXXI.

And Stonington will have her heroine,
 Embalmed in dew of poesy divine,
 A face of girlhood, whose transcendent sheen
 Old Plymouth's beauty shall as far outshine,
 As our own girls, to-day, excel in grace
 Of form and thoughtful comeliness of face.

LXXXII.

Miles Standishes! we've got them by the hundred —
 Love-sick and foolish, rusty, gaunt and spare,
 Old bachelors who in their wooing blundered,
 Then gave the business up in blank despair ;
 But Miles, if we remember rightly, heeded
 The rule to try again, and so succeeded.

LXXXIII.

Their social gatherings were informal, free,
 Indrawn from homes and clearings far and near ;

An artless, simple hospitality,
With lusty welcome and with huge good cheer ;
The table was a sight to bless one's eyes ;
Its pork and beans, brown bread and pumpkin pies.

LXXXIV.

Their weddings too ! aye, they were stout and hearty,
The overflow of spirit and of glee,
No patent leathered and cheap jeweled party
As now, but gladsome as a jubilee ;
Marriage was golden then, with no alloy,
And weddings, festivals of sparkling joy.

LXXXV.

They travelled horseback, single or double,
Just as convenience or as need inclined ;
With our proprieties they had no trouble ;
Husband before and wife pillioned behind ;
And if young man and maiden all the neater ;
With her chaste arm around — what could be sweeter ?

LXXXVI.

In this way, Sabbath day, they rode to meeting
On prancing steed or farm-horse dull and slow,
The young and old exchanging kindly greeting,
As onward to the House of God they go.
Arrived — young gallants their new beavers doff,
And, bowing, lift the blushing maidens off.

LXXXVII.

Ah, nature was then nature, right or wrong,
Is nature still, and will yet nature be ;
Its instincts, though instincts, deep-seated, strong,
Will chastely rule or run out wildly free.
Marriage is holiness — bridegroom and bride,
In marriage joined, is nature sanctified.

LXXXVIII.

To me there is no sight of deeper beauty
Than youthful matrimonial affiance ;
Heart pledged to heart in words of faith and duty,
Man's robust love, and woman's fond reliance ;
With mutual trust and mutual admiration
Awaiting — the long looked-for consummation.

LXXXIX.

The earth in “families” is Heaven’s law ;
 Not herded like the beasts in wild embrace
 Of brutal passion — where the stronger draw
 The weaker down to shame and foul disgrace ;
 Husbands are straightly charged “their wives to love,”
 And wives unto their husbands “reverent” prove.

XC.

With these old saints, the family was tied
 And bound in union with the Church and State.
 Husbands and wives, if saints, were sanctified ;
 And so their children, all regenerate.
 A splendid theory — but, or right or wrong,
 Belongs not to our brief memorial song.

XCI.

Children were brought to Church, — not Sabbath-school ;
 And seated with their parents in the pew ;
 For old and young there was but one straight rule,
 “To sit devoutly all the service through.”
 Conference and prayer-meetings were unknown ;
 Psalm, prayer, and sermon, held the ground alone.

XCII.

The pastor catechised — but what that meant
 Precisely, I am sure I do not know ;
 I think, perhaps, on given days he went
 Around the parish, and heard yes or no
 To questions theological profound,
 As in the Shorter Catechism found.

XCIII.

Then in few words of godly admonition,
 And kindly counsel with a fervent prayer,
 Moving to humble and unfeigned contrition,
 To greater watchfulness and holy care,
 The pastor left, and with unwearied feet
 Sought the next house this service to repeat.

XCIV.

The Sabbath day in Puritanic style
 Severely kept, enforced by legislation,

Brought all to church, and when at home the while,—
 For work or play there was no dispensation,—
 From eve to eve, till Sabbath's sun went down,
 Unbroken quiet reigned throughout the town.

XCV.

Through all the household there was hush and quiet,
 Parents walked softly, children and servants too,
 Nor noise, nor bustle, nor domestic riot
 With child or chick till Sabbath was quite through.
 The dog and cat became almost devout,
 And lounged in dozing quietude about.

XCVI.

But when the Sabbath sun's departing ray
 Faded from childhood's long impatient eye,
 The pent up fires broke forth in boisterous play,
 And ringing shouts and laughter pealed the sky.
 The brutes looked glad, lambs skipped, the horses neighed,
 Dogs whined, cats mewed, mules kicked, and asses brayed.

XCVII.

No marvel, for the bow, if bent too strong,
 Will backwards spring with corresponding force;
 And childhood's powers elastic, if too long
 Repressed, too soon will all restraint divorce;
 The Puritanic Sabbath, by extortion,
 Made piety in childhood an abortion.

XCVIII.

Yet these old saints were earnest and sincere,
 Had faith in God, believed his word and law;
 And reverenced both, if not with loving fear,
 Yet bowed to his authority with awe:
 Their legal faith, duty and servile sense,
 Far better than our loose irreverence.

XCIX.

“They had some queer laws,” that is even so;
 They seemed to think that they could legislate
 Religion into men, and make them go
 And come, obedient to the magistrate;
 In things religious, as well as in things civil;—
 That law belonged to God and not the Devil.

C.

“If right,” they said, “pray why not then enforce it,
 And make the church, and worship, legal tender?
 Why from the civil power and arm divorce it?
 For who if not the State should be defender
 Of the faith, by the grace of God, and hold
 The shield of power over the Christian fold.”

CI.

“If right was right, then it was always right,
 And everywhere; semper et ubique;
 No license could change darkness into light,
 Or bind hostilities into unity;
 The right must rule; the right must hold the sword
 And chastise men to love or hate the Lord.

CII.

“The Christian faith involved our highest need;
 The Church was therefore higher than the State;
 The latter of our social wants took heed;
 The former interests regenerate;
 The State, therefore, true to this purpose high,
 The culture of the Church must ratify.”

CIII.

And so they legislated for this end;
 Enforced the rulings of the Church by law;
 The General Court was oft invoked to send
 Help to this quarter, and from that withdraw;
 But things grew bad, and worse—a sorry jumble,
 And ended, in due time, in crash and tumble.

CIV.

They legislated Sunday in and out;
 From sundown unto sundown—it should be;
 And save to church, no journeying about,
 Or walk at large had lawful liberty.
 The Sunday was the Christian Sabbath, when
 Devotion should engage all godly men.

CV.

On the broad street allowed no needless clatter
 Of prancing hoof or curbed and bitted steed:

Such equine undevoutness was a matter
 For law to look after with earnest heed ;
 Young Jehus, then as now, devoid of sense,
 Were curbed into respectful reticence.

CVI.

They ruled that every man should go to meeting
 In his own parish, and with godly fear
 Receive with meekness and with pious greeting
 The engrafted word, such as the saints should hear ;
 The State must shield the Church against defection,
 And help call in the yet uncalled election.

CVII.

One early settler in this town was called
 To Hartford by this Blue-law legislation,
 And most unmercifully overhauled ,
 And held to answer for some violation
 Of law and order,— a sheer invention,—
 In interest of colonial extension.

CVIII.

Then, Massachusetts claimed a jurisdiction
 O'er this southeastern section of the State ;
 And though, the claim was but the merest fiction,
 It stirred colonial jealousy and hate ;
 And so they put our Chesebrough on the stand
 For trial and ejection from the land.

CIX.

The first charge was, “he did not go to meeting” —
 The next, he “traded with the Indians, and
 Lived on terms of peace and kindly greeting
 With heathen, and demoralized the land.”
He said “there was no church where he could go
 Outside of Hartford — and he didn’t know

CX.

Of anybody with whom he could trade
 But Indians, — for no one else lived near him,
 And so he had some changes with them made, —
 And since they did not seem as much to fear him
 As his godly Hartford brethren, he thought
 Their friendship was to be preferred and sought.”

CXI.

The third charge was, "he sold powder and ball
To Indians." This he tartly denied
As false and scandalous, meanest of them all; —
Because the silly impeachment implied
Not only crime, but lack of common sense,
To sell to savages his own defense.

CXII.

And so, the Hartford junto sent him back
To live and trade with Indians as he might ;
For Hartford then as now was on the track
Of Capital and State House, wrong or right,
A truckling set of jobbers, past endurance,
Living on dogma then — now Fire Insurance.

CXIII.

So Stonington and Hartford from that day
Have understood each other all the better ;
Like her own granite and persistent clay,
The stiff old town will never yield a letter
Of right and truth, whether in Church or State ;
Her motto now as then, " Right, if not great."

CXIV.

Hail to this brave old town ! — Old Britain's pride
Once cowered beneath her rough and rude defense ;
Her eighteen pounder riddled Hardy's side,
And taught him that our boys had pluck and sense ;
Leaving his anchor grappled in the bay,
Crippled — he slunk in haste by night away.

CXV.

Hail to this rough old town — her ocean shore,
Bays, inlets, rivers, sparkling brooks, and streams,
Her waves, now breaking with a deafening roar
Upon her rocks, now flashing 'neath the beams
Of moon and star, while evening's freshening breeze
Floats up with grateful coolness 'mid her trees.

CXVI.

Hail to the dear old town, long may she be
What she has been, and is, with rich increase

And fruitfulness, in full maturity,
Of social, civil, and religious peace ;
The highest culture of a full manhood
In all that makes men wise, and great, and good.

CXVII.

And hail to this old Church, long may her light,
A beacon flame, illuminate this shore,
Pouring her radiance down through earth's dark night,
Guide of the tempest-tost, life's ocean o'er,
As in the past, so may she ever be
A bulwark strong, of faith and liberty.

CXVIII.

Farewell these olden deeds and olden ways
Our roughened verse has held in brief review,
If not as brilliant quite as modern days,
Yet were they solid, just, and Christian too ;
Their faith, their prayers, their zeal, and works remain,
But these old times will never come again.

CXIX.

A third Centennial begins its flight
To-day. The record of its opening page
Will be the service of this day and night,
The drama of this Bi-Centennial stage,
Its deeds, and words, and names, or small or great,
Reviewed with care, one hundred years from date.

CXX.

Hail to the future then ! behind the shroud
That now conceals it in a sable fold,
The sun, bright gleaming through the rifted cloud,
Pours down his radiance of flashing gold,
While here and there broad belts of genial sky
In smiling quietude come floating by.

CXXI.

Then up to labor ! What though life be brief,
A fleeting cloud, a shade, the morning dew,
And generations fade, as fades the leaf,
Yet life has duties stern and joyful too ;
These brave old saints gave life their highest powers,
Did their work well, **LIKE THEM LET US DO OURS.**

7. SINGING — Hymn 1324, " We are living, we are dwelling."
8. WELCOME TO THE CHILDREN CHURCHES,— by Deacon
B. F. Williams :—

MR. PRESIDENT, LADIES, AND GENTLEMEN,— I am requested by this Church to welcome with joyful greeting, her children, upon this joyous anniversary occasion. Just why our committee selected me to fill this very important position, I am unable to say, unless it be to represent the laboring class, or because they thought that having fed upon strong meat, thus far, to-day, a little weak tea just at this particular time would have a salutary effect, or because, having but little to say, I might not be tedious ; for I think we shall all agree that brevity on occasions like this is a virtue greatly to be prized. Our historian has told you some plain facts about your good old mother. He has even gone beyond the ordinary bounds of propriety, and told us her age,— that your mother is two hundred years old to-day. But though the frosts of two hundred years rest upon her time-honored brow, where, may I ask, are the marks of decrepitude that symbolize old age ? Look with me for a moment upon her beautiful and altogether lovely face. Where are the wrinkles and interlinings which time chisels upon the brows of our venerable mother ? Is the lustre of her eye bedimmed ? Is her ear heavy, that it does not hear ? Are her footsteps faltering ? Does she give evidence that her natural force is in the least abated ? Does there fall from her lips any uncertain sound ? anything that betrays a lapse into second childhood ? No, there is not. Your mother is old to-day only in point of years. She is young in heart and vigor, to do and dare for Him, who through all these years has been her never-failing friend, her abundant and sure reward. It is not my purpose to go back and trace the events that have marked her history since you bid adieu to this home of your childhood, and sought for yourselves beautiful homes in new and opening fields of usefulness. All this has been ably done by others. Neither would I, much as I honor and revere the memory of an illustrious ancestry, dwell upon their noble deeds of virtue. No, rather would I direct your attention to the living present. Well do I remember when, a few years since, this Church being for a little time without a pastor, it was said that for want of a congregation and means to supply

the pulpit, the doors of this venerable Church must be closed, that the fires which through all these years had burned so brightly upon its altar must be quenched, and that this good old mother would be obliged to break up housekeeping and live in an upper chamber of some one of her daughters. But, my friends, it is hardly necessary for me to say that this prediction failed of realization ; and it is with profound gratitude that I am permitted to mention, as a cheering sign of the times, that upon the first Sabbath of her entering upon the third century of her existence, she receives from the very heart and strength of our society no less than twelve persons to her fellowship and communion, and, thanks to our beloved brother who presides over our jubilee to-day, and in whose veins courses the unalloyed blood of a Puritan ancestry, the old Road Church stands in a condition, financially, rather to be envied than otherwise : and I venture here the prediction that when two hundred years more, with all that is eventful in their history, shall have passed away, there shall be found upon this consecrated spot a Church and a people dedicated to the worship of the Most High God. True, these walls that enclose us to-day will have been replaced by others more costly and beautiful, these familiar faces that we to-day behold with so much pride and affection, will have been forgotten, but their noble deeds of love and devotion to this Church, and its well-being, will that day be told, in words of affection, and a generation yet unborn will trace the deeds and honor the memory of our Couch, our Stanton, our Wheelers, our Palmers, and others, not less faithful, as to-day we honor and revere the historic names that adorn these galleries. Permit me, then, once more, my friends, to welcome you to our happy home, and to express to you the devout wish of a mother's heart that she and you may catch a new inspiration from this hour and this occasion, that she and you may buckle on still more firmly the whole armor of Christ, and be prepared for a joyous welcome to that other home, that home of many mansions, beyond the skies. And now I hasten on to read our first sentiment of greeting to our oldest daughter.

9. SENTIMENT : —

North Stonington ! Our first-born, the beginning of our strength, nestled in a beautiful nook, near the great hill of the Indian, with motherly joy we greet thee.

RESPONSE, by Rev. J. R. Bourne, Pastor : —

MR. MODERATOR,—It is with excusable pride that your Church summons her daughters to celebrate with her this anniversary. And it is with pleasure that we respond to add our rejoicings and good will.

Coming as children to our mother's home, we feel that it is well to say a few words of what has transpired in the absence, and something of the present condition of the oldest daughter, situated under "the great hill of the Indian."

Seasons of joy have been followed by times of trial, like every other earthly life ; and although the good has been mixed, so has the evil. No night came that did not break into day, and no cloud was so heavy that faith could not discern its silver lining.

It was very gratifying to me, when upon searching our records to know the circumstances attending the origin of our church, to find that the separation of daughter and mother was not in this case, as in that of so many others, amid hard feelings and bitter words.

The number of those who, February 19th, 1727, asked and received dismission from you to incorporate themselves into church estate, was of the mystical number seven. The Scriptures use seven also to denote perfection ; and wherever they desire to indicate any indefinite number. Thus these seven stand prophetic of the great number who were benefited by this act. These seven were embodied into church estate three days later, and their first pastor was set over them. His ministry was short, scarcely five years, and he was taken from "the land of the dying to the land of the living." He left a Church of thirty-six members. Mr. James Fish was the next pastor, who lived nearly fifty years, and died among his people. The great awakening occurred under his ministry, and the day that eighty united with the Church he writes in the record, "In this great and glorious day of grace were admitted in one day the following persons," hardly thinking that the sad record must be made at a little later time in a side note on the same page, "Since departed from us to the Baptists, Separates, etc." As your historian went on with his history this morning, I was struck with the similarity of the lives of mother and daughter in some striking particulars. Each have had, if I mistake not, the same number of pastors ; each have been rent by division, although the occasion with you was concerning the site where the meeting-house should stand, with us it was through

the instrumentality of Mr. Davenport, to whom allusion was made by the historian of the morning. His influence was such that ninety-two members withdrew, carrying with them four hundred of the congregation. A church was formed which called itself the Strict Congregational Church. It existed for seventy-one years. After Pastor Fish's death, his Church had little preaching and no stated ministry for thirty-six years. Then both houses of these two churches being worthless, the two societies united to build a Union House, nearly half way between the others. The two churches worshipped together ten years, till Rev. Mr. Ayre, a descendant of the Strict Congregational, was instrumental in uniting the several bands into one Congregational Church again. The united membership was sixty. From this the Church has gone on, till at the present time her members count one hundred and seven, her Sabbath-school one hundred and ten, the only Sabbath-school, Mr. More, of Berlin, the statistical secretary of the General Conference, says that he is aware of, whose numbers exceed the membership of the church. He also told us that if our town was decreasing in population, the membership of the churches was increasing in proportion to the inhabitants; by which we judge, either that the non-professors form the majority of those who were, or that the Church is more successful in its ministries.

Thus much I thought it well to say of what has transpired in the one hundred and forty-seven years since you became our mother. Were there time and it were best, many other incidents might be mentioned. But I have mentioned enough to satisfy our venerable mother that her daughter has followed her precepts and used her opportunities with some degree of faithfulness.

A few years since we had the misfortune to lose the benefactions of friends which formed a fund to aid in the support of the Gospel; but thanks to the same benevolent hand which reached forth to aid you, we were placed in better circumstances than before. We do not wonder that the name of Stanton is honored among you, and gladly unite our gratitude with yours for his disinterested beneficence.

Accept our congratulations on the health and vigor which you manifest to-day at the great age of two hundred. We wish you many years of usefulness in the future. In all the record of the past you have proved your right to exist in that you have shown

your life occupied with deeds having the stamp of the Master upon them ; and while the future may never add churches as your children, may many a church have occasion to bless you for the carefully trained son or daughter, who is to them a pillar and an ornament in the Church of Christ. When a church ceases to exert itself to eradicate evil and plant good, it has no right to live, simply because it can live ; when the spirit of Him who denied Himself for others is wanting, all is gone that is valuable, whatever may remain behind. As you have in the past proved yourself deserving of the name of Church, may no visions of ease nor comfort tempt you to forget the great command, Go — teach ; then when all work is over, and the day of reckoning comes, you will be ready to receive with a grateful smile, “ Well done good and faithful servant, enter thou into the joy of thy Lord.”

10. SENTIMENT : —

Second Congregational — Stonington Borough. — Dweller at the haven of the sea, greatly outstripping thy mother, in numbers and influence, we glory in thee, as our strong staff and beautiful rod.

RESPONSE, by Rev. H. A. Wales, Pastor : —

The second daughter brings greeting from her home by the sea to her aged mother. She is happy in the vigorous age of that mother. May she live yet another century, and another, until a second bi-centennial shall call her daughters to their old home.

We are pleased to bring to you our word of cheer. Our home is an exceedingly pleasant one, and therefore we are loth to leave it on ordinary occasions. But this is no common day. Here are the representatives of six generations, and our blood mingles freely with all that has made your story so noble. We all love to dwell upon a history so grand. The names which you have blazoned as frescoes upon the panels of your Church are ours as well as yours. Even as our country boasts the names of John Milton and William Shakespeare, so does the Church of which we are members boast a Noyes, a Rosseter, an Eells, a Woodruff, a Hart, and a Whittlesey. They are ours, as they are yours, and we take part in the pride which magnifies their lives to-day.

We have listened during the morning to much of history, both local and general ; but even as no one is satisfied with having the newspaper read to him, so we are not satisfied with hearing, — we must talk a little for ourselves.

We were grown to mature womanhood when we began keeping house for ourselves. Our membership numbered ninety-four when we organized as a separate Church on the 14th of November, 1833, forty-one years ago. The Rev. John C. Nichols was installed as our pastor on the 15th of the next May. Four other pastors have been installed as bishops of the Church since, and we have received admissions to the number of five hundred and four. We now number one hundred and eighty-four. During this time we have had eleven deacons, of which number only two are at present acting.

We thank you for the compliment in the sentiment which introduced us to notice. We hope ever to be a strong staff and beautiful rod to you; but we know that only He who has given us strength thus far, can continue our vigor and growth and cause us to shine as the stars for ever and ever. Let us know that you are praying for our success in winning souls to Christ, and we will continue to be as strong and beautiful as the daughters of Zebulon which dwelt "at the haven of the sea."

11. SINGING—Hymn 1151. "Watchman, tell us of the night."

12. SENTIMENT:—

Pawcatuck,— taking root on the State border, beside the river with its ceaseless hum of water and machinery, we welcome thee, as our growing and hopeful child."

RESPONSE, by Rev. Asher H. Wilcox, Pastor:—

The Congregational Church at Westerly comes with her sisters to congratulate our honored mother on her two hundredth birthday. We wish you "many happy returns." We rejoice to find you on this festal occasion so hale and vigorous. You seem to have no thought as yet of abating the energy with which you have wrought for the Blessed Master all these two hundred years. When another century has rolled away, and our bodies sleep in silent dust, may our children and our children's children gather around you to celebrate in gladness and thanksgiving your Tri-Centennial day.

But I suppose you would fain hear some account of your growing and hopeful child. You settled her on the Connecticut border, and there, on this side of the gleaming Pawcatuck, she found a pleasant inheritance. On this side she has built her house and lengthened her cords and strengthened her stakes; but she was

not content with this. She found inviting fields to cultivate on the other side of the river. She stretched out hands of Christian fellowship and love to the sons and daughters of the Roger Williams State. It has come to pass that this vine of your planting has flourished so, that the borders of two States rejoice in the shadow of her branches and enjoy her pleasant fruits. You showed your wisdom, dear old Bible-reading mother that you are, when you set us "by the rivers of water." For we are, and trust that we shall long be, "as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

In the kindly sentiment with which you greet us to-day, you allude to the ceaseless hum of water and machinery to which our ears are accustomed when at home. Yes, with busy hands and hopeful hearts we make the flashing waters toil to clothe the naked. Where once the Indian paddled his canoe and gathered wild grapes by the river's side, and answered foemen with the shrill war-whoop, we have set up a thousand looms and spindles, and now a whoop which it seems to me would have frightened an Indian so that he could not give the war-whoop—the shriek of the steam gong—summons our young men and maidens to the pleasant scenes and golden rewards of peaceful industry. Meanwhile we ply, more silently yet not the less patiently, a different industry. As a Church we try to make our influence felt. Our work, seen in the comfort we bring to the bereaved and sorrowing, in the instruction we offer to those who lack, in the shining garments of peace, and truth, and righteousness which we weave for the souls of men.

But you forgot to mention that you set us not only by the river side, but by the side of "the everlasting hills." Your child who dwells on the State border has not neglected the Bible, so commended to her by your precept and example. She has said with the Psalmist, "I will lift up mine eyes unto the hills from whence cometh my help." She has read in Deuteronomy of "a land whose stones are iron, and out of whose hills thou mayest dig brass." And so we have gone up upon the hill by which you established us, and torn from its rocky beds, not iron or brass, exactly, to be sure, but the enduring granite of which the monuments of heroes are built.

The Congregational churches and ministers of New England were never slack in teaching and defending the principles of civil as well as of religious liberty. No class of men have understood better than they that a free Church cannot flourish except in a free State. None have seen more clearly than they that the principles of religious liberty are the very foundation and cornerstones of civil freedom. So whenever Liberty has called, the members of our churches have been among its staunchest defenders. They have cheerfully laid down their lives on many a hard-fought field that Liberty might live. No Sabbath comes but what we see in our places of worship those whose husbands, brothers, or sons are absent because they have been enrolled in the glorious company of the nation's martyrs.

We who remain fashion now our rugged granite into a colossal statue which, planted on the sod of Antietam, once red with the blood of our heroes, shall inculcate for ages to come the sentiment, not dearer to any among the sons of men than to Congregationalists, "*Dulce est pro patria mori.*" So may it ever be. May the members of all our churches always feel that where Liberty is unmolested, it is sweet to live for Christ; but when Liberty is imperiled, it is sweet to die for our country. It was "that disciple whom Jesus loved," who has written that "we ought to lay down our lives for the brethren."

The statistics of our formation and growth are as follows: The Church was organized on the 14th of February, 1843, at the house of Jesse L. Moss, Esq., in Westerly. The ministers present at the council were, Dr. McEwen, of New London; Dr. Tucker, of Providence; Rev. Nehemiah B. Cook, of the First Congregational Church, Stonington; Rev. Timothy Tuttle, of Ledyard; and Rev. Mr. Parker, of Providence.

The Church has had the following named pastors: Rev. S. B. Goodenow, Rev. Joshua Brown, Rev. James D. Moore, Rev. Mr. Whitmore, Rev. A. L. Whitman, Rev. E. W. Root, Rev. A. H. Wilcox.

It began with thirty-two members, of whom twenty-two were from the First and Second Congregational Churches in Stonington. Of the two hundred and ninety-five persons connected with this Church, sixty-three have been removed by letter, thirty-eight by death, eleven by discipline, leaving our membership at present at one hundred and eighty-three.

While there have been several seasons of general religious interest in our community, in which our Church has shared, and by which she has been benefited, still it is her pride that she has grown by a constant and steady growth. She rejoices in the letters received from time to time from her absent members, full of affection and honor for the spiritual home which they have found with her ; and it is believed that as no one of the four churches which have sprung from the Stonington First has a larger membership at present than we, except the Stonington Second, which is ten years older, so no one of the Congregational churches in this State or Rhode Island keeps up a closer relationship with its absentees.

Such, so far as statistics can show it, is the condition of your “growing and hopeful child,” who dwells on the shore of the Pawcatuck. But it seems to me that we should not forget on such an occasion as this that it is the character more than the extent of our influence which makes us all proud to-day to be Congregationalists and your descendants.

Other denominations have equaled, perhaps surpassed us in zeal ; certainly they have outstripped us in growth. But I think they will all cheerfully and even thankfully concede that we have a right to claim to-day that the greatest educating force which America has yet seen is Congregationalism. Witness Yale, and Harvard, and Amherst, and Williams, and Dartmouth, and Bowdoin. Witness Bangor, and Andover, and East Windsor, and New Haven. Witness Edwards, and Taylor, and Bellamy, and Hopkins, and Emmons, and stout old Lyman Beecher. These colleges, these seminaries of theological learning, and these men, have, under God, done more, it seems to me, to make the influence of our churches precious above all price than any other human instrumentality. No man values Christian zeal more than I ; but zeal without knowledge gives us the ravings and immoralities of the slave cabins and plantations of the South.

It is the glory of Congregationalism that in the last two centuries it has shown the world a type of Christian who will not rest, unless he has a religion which means freedom on the one side and education on the other. It is because you, our Mother Church, have taught such a religion for two hundred years that we revere and honor you to-day. We look back along those years to your

own childhood and youth, and glory as we see that you link us to the principles and precepts of pilgrim fathers.

No wonder that you are still strong and fair, for you had your organization from men who built for eternity as well as time. May you flourish more and more as you go down the centuries, teaching on every side those precious doctrines of religious and civil freedom which are the only sure foundation of the state, and which you learned from the lips of men whose iron valor made tyrants tremble, and whose stainless piety made them worthy of a place among the true saints.

“ Laws, freedom, truth, and faith in God,
Came with those exiles o'er the waves,
And where their pilgrim feet have trod,
The God they trusted guards their graves.

“ And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And Spring adorns the earth no more.”

13. SENTIMENT : —

Mystic Bridge. — The child of our age, we hail thy rising with special pride and affection. May the little one become a thousand, and the small one a strong nation.

RESPONSE, by Rev. William Clift, Pastor : —

We congratulate our honored mother upon this auspicious day, and upon the thousands of her children that rise up to-day to call her blessed. But did I hear correctly that you wish your little one in the Mystic Valley to become a thousand? Deacon Williams, in his address of welcome to the churches to which you have given birth, wanted to know if we saw any decrepitude in your bearing, any wrinkles in your face, any dimness of vision, any abatement of the natural force which might be looked for in an old lady, upon whom two centuries have closed. If I heard aright the sentiment you propose looks a little as if you did not take the papers, or failed to read them carefully. Possibly you begin to need spectacles, or a new fit in the glasses which may have served you well in past generations, but now need a higher magnifying power to aid your vision. There must be failing eyesight, or something worse, if you have not heard that your little

one has already become a thousand. True, that section of the family that bears your name has not quite reached that number, but your children go wooing early after leaving the old mansion, and seek alliances in honorable marriage to suit themselves, as is meet. As descendants of the old Pilgrim stock, they have stood ready to receive any new light which might break forth out of the Word. You sent them forth with the open Bible, teaching them to read, and obey what they found therein. You taught us freedom of worship as to its substance and form, and that men taught of the Spirit and enlightened by the Word were not likely to go far astray in the essential things of religion. You held quite tenaciously to democracy in church government, and you should not wonder that so many of your children have found shelter in the Baptist fold. They are Congregationalists still, only of a moister type, and hold the precious truths of the Gospel with a firmness that honors your motherhood. As they grow in Christian knowledge and culture, they put less dependence upon water, and more upon grace. The rolling billows of Jordan have shrunk into a small fountain under a roof, and it would not be strange, in the ecclesiastical changes which are going forward, if the baptistery should shrink into a bowl holding water enough to make the outward sign of the inward washing of the Holy Ghost.

You taught free will as well as election, and some of your children have been so much concerned with keeping their own free wills under the power of divine grace, that they have not had much time to talk about election. They sing free grace and dying love with the Methodists; and it is good to be there. Though followers of Wesley, they are none the less followers of our dear Lord, and are an honor to the mother that bore them.

You were thought to be somewhat stately and grand in your ideas of worship and church observance, in the early days, when you belonged to the Standing Order, and looked upon prayer-meetings and exhorters as a little irregular. Some of your children carry the flavor of these old memories in their bones, and worship with the Episcopalians. Why should they not, if they can get nearer to the Master with the help of liturgies?

You were always sound on Sabbath-keeping,—precise enough to be burlesqued in that piquant romance, the Blue Laws, written by Samuel Peters, which so many, who ought to know better,

have mistaken for veritable history. Well, some of your children still emphasize the Sabbath, and make it the principal feature in their religious housekeeping. You may think them over-zealous on this point, but the Church could not afford to part with their testimony to the perpetuity and divine authority of the Sabbath.

So, with these various shades of opinion about church order and discipline, and the non-essentials of religion, we dwell in peace in our valley, singing from the heart that hymn of Wesley, —

“ Let saints below in concert sing
With those to glory gone ;
For all the servants of our King
In heaven and earth are one.”

“ Even now by faith we join our hands
With those that went before,
And greet the ransomed blessed bands
Upon the eternal shore.”

I hardly know how to account for the spiritual thrift and culture that have grown up in the Mystic Valley. It may be a matter of destiny, illustrating the truth that

“ Westward the star of empire takes its way.”

It may be a matter of blood, showing that your most thrifty and enterprising sons and daughters turned their faces toward the setting sun. You know Capt. George Denison and Ann Borodel settled at Pe-quot-sé-pos, and the bones of the latter are with us unto this day. Not many years ago they were disinterred for removal to the Elm Grove Cemetery. The plain woman that your fathers and mothers buried in 1712 was found to be a lady inheriting bishop's lands. This sight of the bones of our first mother has been not unlike that of the burial of the Moabite in the grave of Elisha. The touching of those royal bones has put new life into us, and made us more thrifty and devout ever since. As I have the honor of a pedigree running back to Ann Borodel on my mother's side, I favor the theory of blood in accounting for the great prosperity of your little daughter. What might have happened if her husband's bones had been buried with us, and we had touched them also, I will not venture to predict. The Masons also settled at the mouth of our river, and very early made their mark on Pequot Hill, where our poet laureate,

Amos Fish, farms a little, and sings much. The Miners took possession of Quiambog from the start, and by frequent marriages with the Denisons and Wilcoxes have held their own. The Denisons and Miners were good material to build new churches with. The number of deacons and ministers bearing these names in your records and ours would certainly astonish you, if they could all be brought out. With such a parentage, it should not surprise you that we have outgrown our older sisters, and even eclipsed the sheen of that beautiful rod, of which you are so justly proud. It is too late, honored mother, to wish that we were a thousand. In nine sections, fifteen hundred strong, divided only a little for convenience in housekeeping, your little one has set up for herself. We are not yet a nation; but give us time, and the space to grow, and we will make a nation anywhere.

The following are the statistics of the Church I have the honor to represent:—

SKETCH OF THE CONGREGATIONAL CHURCH, MYSTIC BRIDGE.

The Church was organized January 20, 1852, with forty-two constituent members, of whom all but five were members of the First Congregational Church, Stonington. The Church was constituted by a committee of the Consociation of New London County. Dr. McEwen of New London, Timothy Tuttle of Ledyard, J. R. Avery of Groton, Myron N. Morris of North Stonington, W. Clift of Stonington, constituted this committee. Dr. McEwen and Rev. Mr. Tuttle have since died in pastorates of over fifty years' duration, and the others have all been dismissed from the churches they then represented. The first pastor of the Church was Rev. W. R. Long, who was installed September 15, 1853, and dismissed March 29, 1863, making a pastorate of ten years.

Rev. Charles H. Boyd succeeded Mr. Long, May 4, 1864, and was dismissed January 3, 1866. Mr. Boyd's health failed soon after his settlement, and he died January 6, 1866. He was succeeded by Rev. A. M. Goodenough, January 3, 1866, who was dismissed February 26, 1867.

The present pastor succeeded as stated supply, March, 1867, and was settled as pastor March 9, 1869.

The Church has been much blessed with revivals from its organization to the present time. There were four seasons of

revival interest during the pastorate of Mr. Long. The first occurred soon after the organization of the Church, the second in the winter and spring of 1853. Thirty-two were added to the Church as the result of this work. The third occurred in the early part of 1855; the fourth during the winter and spring of 1858. Though limited in the number, it was signally marked in the character of the hopeful conversions. There were added to the Church during the service of Mr. Long in ten years, seventy-eight. In the next five years, including the pastorates of Messrs. Boyd and Goodenough, thirty-seven. In the last seven years there have been added seventy-seven; and the Church now numbers one hundred and fifty-five,—a larger number than have ever been in its communion at any former period. This last period of seven years has been marked by three seasons of special religious interest. In the winter and spring of 1868, a union meeting was held with the Baptist and Methodist churches, and the evangelist Rev. J. D. Potter preached for eight days. A powerful revival followed, and there were important accessions to all the churches, of which this Church received thirty. In the winter and spring of 1872, there were also union meetings of the same churches, and the evangelist Rev. A. B. Earle labored with us for three days. Ten were added to the Church as the result of this effort. The past winter and spring union meetings were held with the Methodist Church, and Rev. Charles Nichols and Deacon John Vassar of the American Tract Society were employed as special laborers, the one for eleven days, and the other for fifteen. Continuous meetings were held almost daily for four months. During the same period a revival was enjoyed by the Baptist Church under the preaching of Rev. Edwin Burnham and other laborers. The work has been general in the village. Large accessions were made to the Baptist and Methodist churches, and this Church has received nineteen members.

Of the two hundred and forty-six persons connected with the Church, thirty-five are known to be dead, thirty-seven have removed their relation to other churches, and three have been excommunicated.

But no statistics can do justice to the work of a rural church in New England. These churches are merely seed-beds and experimental plots where the husbandman raises plants for transplanting. We can see that you have done a good work here in

maintaining Gospel institutions and in training souls for heaven during the two centuries that have gone. We can see that you have sent out strong colonies into the adjacent fields around you ; but this is not a tithe of your work. The promise of God made to Abraham is still good to all believing souls. Their seed is as the stars for multitude, and as the sands upon the sea-shore. I go up among the Berkshire hills and the Green Mountains, and there are the children of this ancient Church, in the third and fourth generations, holding fast to the doctrines taught here from the beginning. I go out into Central New York, and I find Stonington names more numerous than here in the old hive whence they swarmed. I visit Ohio, and there is a new Connecticut so thoroughly homogeneous that we hardly seem to have left home. Illinois has its Stonington in Christian County, and it was settled largely from the men and women who once tilled your rugged acres. I push out upon the plains of Kansas, and there among the ranchmen and herders I find your image and superscription, men and women of fine culture leading the lives of pioneers, with Bibles in their knapsacks and fixed ammunition in their wallets. They are telling the old story they loved here so well, planting colonies, building school-houses, establishing churches, making the world better by their teachings and example. I thread the shadowy cañons of Colorado, and there in the miners' cabins I find your sons and daughters clinging to the cross. As I climb the snow-clad peaks of the Rocky Mountains, I find the dear old names carved upon the bark of the pines, and scored upon the rocks. As I descend from the region of snows into the summer land of perpetual fruits and song on the shores of the Pacific, I find Stonington names as familiar as household words, for they have been there a score of years. In almost every State and Territory of the Union, and in the isles of the sea, the influence of this ancient Church is seen and felt to-day. The lessons here taught, the culture here bestowed by the noble men whose names I read upon these walls, are helping to make the world better and happier. God's Word does not return unto Him void. It is still accomplishing his purpose in the salvation of men. With filial hearts and gladsome voice we hail thee, Mother dear, on this festal day. Two hundred years have gone, and yet thou art young. Others may see wrinkles upon thy brow and dimness of vision in thine eyes, but we can see only

the chastened beauty of the mother that bore us. Speaking for the whole family, which your youngest daughter imperfectly represents, I respond to your kind wishes with the sentiment — “*The Road Church*; the Jerusalem which is the mother of us all ; God bless her.”

14. SINGING. Anthem by the choir (Easter Anthem).

The remainder of the time was occupied with five-minute speeches and other exercises.

15. SENTIMENT :—

“*The Road Church*, the Jerusalem which is the mother of us all, God bless her.”

RESPONSE, by Rev. Frederic Denison :—

“The Road Church ; the Jerusalem which is the mother of us all ; God bless her.” True and beautiful sentiment, tenderly touching the cords of love in all our hearts. Allow, then, a few words of responsive Christian affection from the Baptist churches in the valley of the Mystic.

A great joy it must be to our good mother to-day to “welcome” to her “century”-adorned door three thousand of her loving children and grandchildren, and to know that these are but a small detachment of the great host of her descendants, all present with her in spirit and whispering to her their words of sacred cheer. Never was the dear mother happier in heart, fairer in features, sweeter in voice, more graceful in form, more tasteful in dress, more abounding in love, more honored in character, and more radiant with hope than on this her grandest festive day. Yes, reverently we sit as children at her feet to listen to her deep experiences of two hundred years. In filial devotion, coming from hills and valleys, from far and near, here in the old home of our ancestors, we feel deeply the holiness and blessedness of the commandment, Honor thy father and thy mother.

We are all happy in understanding that it is ordered of Providence that, in every large and favored family, there will be illustrated the wise law of diversity in unity: the children will vary in stature, in color of eyes and hair, in tones of voice, and in taste for costumes and dwellings; but the fond mother none the less delights to own them all; and they all joyfully, proudly respond to her heart, and vie with each other in doing her true

reverence ; the great bond of unity, the common life-tie, overlaps all diversities.

Hence, while some of us, dwelling in the romantic valley and on the fair banks of the sweet-flowing Mystic, have accepted in our households forms of ablution impractical in the old homestead on the hills, we know we shall not be censured for it, or thought to be more negligent than our mother in our general manner of living ; moreover, our loved mother will tenderly remember how she formerly granted "certificates" suffering these ampler ablutions.

Therefore to-day heart beats to heart as face meets face, and hand clasps hand, on our Christian "Agreement Hill," — our Zion, our Jerusalem, the mother of us all. One in ultimate design were James Noyes and Valentine Wightman, one in spirit were Ira Hart, John Gano Wightman, and Roswell Burrows. One in heart have been their successors, one in soul may their children be forever.

Honest Christian consciences make the purest, warmest heart-friends. The love of Christ is the root of true liberality. No Jordan's waves prevent the flow of the tide of Christian fellowship. Christian unity is the Sea of Galilee, into which and out of which flows the Jordan.

Up, then, gladly from the Valley to-day the Baptists come, both in the spirit and the flesh, with hearts of love, with feelings of reverence, with words of cheer, with songs of thanksgiving, to honor the aged mother — the First Church of Stonington, — and in response to the hearty benedictions she pronounces upon all her children, out of the fullness of our hearts to answer, "God bless her."

16. RESPONSE, by Rev. James A. Gallup : —

This grand historic festival unto which the Tribes of Israel are gathered so auspiciously to-day, reminds me of the Feast of Tabernacles, kept yearly by ancient Israel in the promised land, — a feast commemorative of the time when they dwelt in tents in the wilderness, and of thanksgiving for ingathered fruits and harvests. This festival, like the ancient Jewish feast, serves an important social, patriotic, and religious purpose. It commemorates an important era, not only in the history of this Church and town, but of the country and of the world. For the

beginnings, which have been recounted here with such rare minuteness and fidelity, were beginnings of large results, which are felt to-day throughout the world. The living honor themselves, in thus honoring a noble and pious ancestry, and in recounting the way in which God hath led them for two hundred years. I am glad to be with you, in this your Feast of Tabernacles, and to hear the story of the Fathers, whose tents were pitched in this wilderness. It is pleasant to feel the glow of patriotism kindled by this review of the past; pleasant to feel the magnetism of this union of friends whose faces beam with the gladness of many happy recognitions, as from diverse parts of the land they gather to this Jerusalem of their childhood, to renew the associations of those unforgotten, earlier years; pleasant to feel anew the constraining power of that mighty love which gave the cross to the world, and through it, all our blessings. The day to me has been one of rare enjoyment. The words spoken by those who have been charged with the duty of telling us the story of the olden time, in plain prose, as well as in flowing rhyme, have been eminently worthy of the occasion. The delightful songs that have lifted up our souls, in strains both ancient and modern, have been of the highest order, and have added great interest to the day. The perfect and elaborate arrangements which have set this feast in such order, beauty, and effectiveness before us, show a diligence, generosity, and taste, worthy to stand in this place, between the eventful past and the future still more eventful, it may be. Those having charge of these preparations have evidently caught in advance the spirit of the occasion, and infused their own enthusiasm into no unwilling hearts and helping hands. I most heartily congratulate the friends here on the success in every respect of this long-to-be-remembered occasion. This house, with its "feast of reason;" yonder ample tent, with its loaded tables; and the space between with its "flow of soul," all share in this honorable success. These fields, characterized by the poet of the day as fields of "bog, morass, and stone," however barren of other products, are manifestly not barren of hearts and brains. It must be a good soil in which to grow men and women, which I suppose are your chief articles of export. I have heard with pleasure of the prosperity of this mother Church — in her own vigorous motherhood life, and in her four daughters, comfortably settled

on her borders, and housekeeping in the good old orthodox fashion, and of those other daughters, in the Mystic Valley, which have been so appropriately mentioned here, but who have become a little wayward, in their "housekeeping," having imbibed the notion that the old blue light of Presbyterianism would burn better if the candle were dipped, or if the wick were made a little more inflammable with good Methodist unction, or if a man in robes should use the snuffers upon it. I am glad to see the Mother Church so vigorous and hearty in her old age. Instead of the decrepitude and wrinkles of age, she is full of the dew and dimples of youth. Comely and gay, she sits amid her fragrant blossoms, to receive with open arms of welcome her children and friends. Her form is still erect, her face fair, her dress neat and fashionable, her housekeeping a pattern for her daughters. Her work, like the work of all faith, is still onward and upward. Thus endowed, and girded anew, with zeal unabated, and faith undimmed, with the Anchor and Harp upon her pulpit, symbols of the Sure Hope, and good cheer of the glad tidings which it brings, and which were first given to the earth through the voice of song, and with blossoming pyramid fronting her pews, symbol of the gladness and expectant fruitfulness which pervade her members, she steps forth into the new century that greets her to-day. May she live and prosper a thousand years. And when the Feasts of the Centuries are all over, may she sit down with her children to the feast of love and victory which Jesus the Master shall spread for his glorious family in the immortal kingdom of God, in heaven.

17. RESPONSE, by the Rev. Joseph Hurlburt of New London, Conn.: —

It has been said by another, that God sifted three kingdoms to find pure seed to plant New England. Though this may be somewhat in the spirit of adulation, yet it cannot be said that New England was founded by colonies of needy adventurers, unprincipled men. Many connected with the best families in the Old World, in comfortable and even wealthy circumstances, left the land of their birth and the friends of their bosom, encountered persecution and obstacles thrown in their way, and with their wives and children braved the perils of the ocean in frail diminutive vessels, encountered the hardships of a savage

climate and still more savage foes, to found a government where they might worship God after the dictates of their own consciences guided by his holy Word, with none to molest or make afraid. It is hardly possible to exaggerate their sufferings by cold and hunger through long winters, in miserable dwellings, exposed to sickness and death, and all this intensified by the treachery and hostility of the cruel aborigines of the country.

The town of Stonington, or as it was first called, Southertown, being a border town, and for some time held in controversy between Massachusetts and Connecticut, and having a powerful and cruel race of Indians within its boundaries, suffered more than many others, and several of its first settlers obtained great renown as Indian warriors. Among these may be mentioned, without disparagement to others, Captain George Denison, of whom says Miss Caulkins, "the very accurate annalist of this section of country : " —

" Our early history presents no character of bolder and more chivalrous spirit and enterprise. He reminds us of the border chieftains of Scotland ; and when the plantation of Mystic and Pawcatuc was severed from Connecticut and placed under the jurisdiction of Massachusetts, he with others were intrusted with the management of affairs.

" He had previously visited his native country and fought valiantly in the wars of England, when he was wounded and taken to the home of John Borodel, whose daughter he married and brought to this country."

The elder Winthrop calls him at this time [in his Journal] a gallant young soldier lately come out of the wars in England, whom the young men of Roxbury wished to choose for their captain, but older heads thought him better fitted for the more exposed and dangerous position of Southertown. His eldest brother, Major-general Daniel Denison, was then military commander of the colony of Massachusetts ; and in the life of Anne Bradstreet, the first poetess of New England, who was the daughter of Governor Dudley and wife of Governor Bradstreet, it is stated that she was married by her uncle, Major-general Daniel Denison, in 1667, as ministers were not then allowed to perform the marriage service.

Among her descendants, says the historian, may be counted the celebrated divine Dr. William E. Channing, Rev. James

Buckminster, Hon. R. H. Dana, Dr. Oliver Wendell Holmes, and Mr. Wendell Phillips the orator. And in this connection, in proof of my opening remarks, I would add that in 1824 a young English gentleman by the name of John Evelyn Denison, called on my grandfather Elisha Denison, then residing in New London, with two young British noblemen with whom he was traveling. He gave my grandfather his coat of arms and the hereditary evidence of the family connection. This gentleman, who was the friend and correspondent of Hon. Daniel Webster through life, rose to the honorable position of Speaker of the House of Commons in England, and after twenty years' continuous service retired with the title of Lord Ossington.

The "London Times" contained the following biographical notice : "Lord Ossington, whose death has just been announced, was not only conspicuous for his own eminent qualities, but was further remarkable as the eldest of as talented a family as England has produced in the present century. Of these, the second became Bishop of Salisbury ; the third, Sir William Denison, was some time Governor-general of Australia, and subsequently Governor of Madras ; another, Mr. Stephen Denison, was Deputy Judge Advocate General ; and a fifth, Mr. Henry Denison, was famous in the annals of Oxford for his scholarship and acquirements.

" These gentlemen were the sons of Mr. Denison, a country gentleman and member of Parliament, whose father, having amassed an enormous fortune as a banker, purchased Ossington Hall with large estates in Nottinghamshire.

" Lord Ossington married a sister of the Duke of Portland, but leaves no issue. It is the custom to reward each Speaker of twenty years' service with a peerage and a pension, but it is to Lord Ossington's credit that, notwithstanding his long and valuable services, he refused a pension."

And here gallantry will not permit me to pass over the young Irish wife of Colonel George Denison, whose euphonious name of Ann Borodel is still borne in so many Stonington families. She lived to the age of ninety-seven, surviving her husband many years,—who died at Hartford during the session of the General Court. By his will he appears to have been a man of earnest faith, whose foundation was laid on the Rock of Ages. He left a large estate to three sons and six daughters, Ann

Palmer, Margaret Brown, Hannah (Chesebrough) Saxton, Sarah Stanton, and Borodel Stanton. His third son, William, inherited the family homestead at Pe-quot-sé-pos in Stonington, and married Sarah (Prentiss) Stanton, daughter of Thomas Stanton, the famous Interpreter-general.

And now, my friends, on such an eventful occasion as this, allow me to pass over that interesting period in the history of the Stonington churches which has been sketched so faithfully by your able annalist to-day, and speak of what has occurred under my own observation in a period of over fifty years.

In 1822 it was my privilege to preach for several months in the old Separatists' Church at North Stonington, also at the Road, Point, Mystic, and Westerly. I had just finished my course of studies at New Haven, and been permitted to enjoy and participate in a most powerful revival of religion there conducted by that eminent and godly evangelist, the Rev. Asahel Nettleton. Such was the power of that revival on laymen as well as ministers, that bands of men left their business and went to labor for Christ whenever they were invited. I was invited with a band to visit Stonington ; and they accompanied me into all these neighborhoods and parishes, and we held services at the Point at sunrise, morning after morning. God in infinite mercy blessed those humble efforts, and many were hopefully converted ; and now, more than fifty years having passed, I desire to pay my humble tribute to that praying band of godly mothers who held up my feeble arms by prayers, and guided and counseled my inexperienced youth. May I not mention two of them who have gone long since to their reward ? — the godly wife of Cyrus Williams of North Stonington, and the faithful mother of Rev. Gurdon W. Noyes ; and among the converts David and Alexander Smith, the former of whom was long a deacon in the Church at the Point.

And now, what cause have we for gratitude to-day, when we call to mind the fact that from this Mother Church have sprung four more within the limits of this town and North Stonington, each of them having its tasty and convenient church edifice, whose aggregate church membership is more than five times as large as that of the parent Church at the death of the Rev. Mr. Hart. It is also cause for profound thankfulness to our covenant-keeping God that these churches have been blessed with devoted

and faithful pastors, precious revivals of religion, and owe much of their strength to the vigor of the old stock from which they descended.

In closing, allow me to state the important fact, that upon the character of each individual member of these churches depends, under God, their influence and usefulness throughout their entire history.

What encouragement does it afford us to call to mind its first able and godly ministers, who not only labored faithfully for fifty-five years, but presided at the Saybrook Synod when the platform of doctrine and discipline was laid for the churches of Connecticut, and the foundations of Yale College were laid in faith and prayer as the school of the prophets.

I bless God that I have in my veins the blood of James Noyes and George Denison as an inheritance of piety and patriotism, and that after fifty-two years of humble service in the ministry I am here to-day with my youngest son, also a minister of Christ, at present supplying one of these churches; an older son, also a minister, having gone to his reward, and two daughters, the wives of devoted ministers whose faith is broad enough and strong enough to grasp and sketch the scenes that shall be spread out before our children and children's children as the promises of God are fulfilled.

Oh, what visions of advancement and glory shall have dawned upon the world, when in a spiritual sense the light of the moon will be as the light of the sun, and the light of the sun as that of seven days!

My hearers, I have faith in science and the future progress of our race, but I have more faith in God; his promises are yea and amen in Christ Jesus. He shall see of the travail of his soul and be satisfied; and in fulfillment of prophecy, the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high God.

17. RESPONSE, by the Rev. Gurdon W. Noyes:—

MR. PRESIDENT,—It has become quite fashionable of late to disparage the office of deacon, and even to pour upon it a running fire of caricature, satire, and ridicule. This course is to be heartily deprecated and earnestly stemmed. The office is one of

divine appointment, of special honor, and opens a sphere of wide usefulness. Though into it, as into the kindred one of the ministry, an unfit and useless person may now and then slip, yet for the most part, from the days of Stephen to the present, it has been filled with men of signal merit, tact, and piety,—men who have been real Aarons and Hurs in staying up the hands of pastors, and so securing the successes of Zion; men who have thereby “purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus.” I am confident, my friends, that many such will readily occur to your minds as connected with the churches of this State, both among the dead and the living. This Church has had its share of them.

By way of personal reminiscence, I esteem it a privilege that I can say a word or two of Deacons Ebenezer Denison and Noyes Palmer, who were officiating here during my childhood and youth. They were very unlike in endowment, temperament, and task, but were alike in being good and true men, and well fitted by nature and grace for their work. Mr. Denison, the senior, was always serious in look and manner, strictly mindful of ordinances, and faithful in word and deed, thoroughly versed in doctrine and polity, and so securing the confidence and esteem of the older portion of the Church and community, but throwing over religion too sombre an aspect to make it attractive to the young, though ever impressing them with its reality and value. Deacon Palmer, on the other hand, was genial in look and manner, full of tenderness, sympathy, and song. I can now, after the lapse of years, almost see the smiles upon his face and catch the peculiar sweetness of his voice as he raised “Silver Street” or “St. Martin” in the Sunday-school or the prayer-meeting. His heart turned as naturally toward children and youth as flower-petals to the sun, and they responded to his persuasive counsels and appeals. At the last day it will be found that Christianity was insinuated into many a youthful heart through the sunshine of his example and teaching. This Church owes much of its present stability and prosperity to the prayers, efforts, example, of these worthy deacons. I am conscious to-day of special benefit from them, and shall never cease to cherish their memory with respect, gratitude, and affection.

As the Apostle Paul, in his Epistle to the Philippian disciples, associated the deacons with the bishops, it seems fitting that we

should do the same in recounting the history of this Church. They are entitled to the honor, and I trust their mantle may fall upon their successors.

It is a rich boon to a pastor and church, to have deacons of discretion, energy, piety, who will plan, pray, and toil for the peace and prosperity of Zion, with a zeal that never slackens and a faith that never wavers. And the members, by avoiding unfriendly criticism and fault-finding, and furnishing instead, timely words and acts of aid and cheer, can do much in securing this boon. The church thus employed, shall find how good and pleasant it is for brethren to dwell together in unity, for there the Lord will command his blessing, even life forevermore.

18. RESPONSE, by Eugene Palmer, M. D., of Houston, Texas:—

Among the eminent divines who have presided over this congregation for two hundred years,—and not a few of them were distinguished for their learning and eloquence,—the name of one, which was cherished as a household word among his parishioners, and more identified with the history of this Church and congregation than that of any other, was the name of our distinguished ancestor, the Rev. Ebenezer Rosseter. I regret that no written record of his life has been preserved; and I regret yet more my incompetency to eulogize his life and character. But to justly estimate a man, we must judge of him by the times in which he lived, and by the advantages at his command. Ebenezer Rosseter was born and educated at a time when this now proud and powerful nation was a feeble, oppressed, impoverished, and dependent colony. Its institutions of learning were then in their infancy, unendowed, poorly sustained, and the means for obtaining a liberal education (as it then was called) were denied, except to a very few, and yet, at such a time, and under such circumstances, he stamped his name and his virtues upon the generation he lived in; now, that these same institutions have, long ago, ripened up, to rival the emporiums of science, the time-honored colleges of the Old World, and a liberal education of the highest order attainable by us all, and in our own country, it must be said to our own discredit, or rather to his enduring fame, that among his numerous descendants, who have already attained to the fourth or fifth generation, with all these advantages within

our reach, if in the different walks of life any of us may have equaled him, not one has surpassed him. We may well be proud to have descended from such an ancestor, the venerable patriarch of a numerous kindred lineage. Long ago, some threescore years or more, it has been my lot to have met with a few of the remnants of his flock, who had tarried behind him: they were then old men. I remember to have heard them extol his many virtues. I have heard them speak of his surpassing eloquence. I have heard them praise the daily beauty of his life. They seemed to wear him in their hearts, and to bear him on their lips, with a reverent and manly praise: and for him who was so useful and so beloved in life, I have thought it my duty, as one of the oldest among his descendants, to bring forward his name on an occasion like this.

19. RESPONSE, by Rev. P. G. Wightman, Mystic, Conn. :—

Sentiment,—“*The Road Church*, the Jerusalem, the mother of us all, God bless her.”

Mother is one of the sacred words in the vocabulary of civilization and refinement. It is suggestive of veneration, love, gratitude, and tenderness in all filial hearts. This is so even when age has faded the beauty of earlier days, and the fingers of time have plaited wrinkles upon the loveliness of the cheek and brow, and the weight of years has bowed the once elegant form. How much more then does this word suggest when, as we see it to-day in this mother Church, loveliness increases with years, and centuries promote beauty in the fullness and symmetry of the Christian graces. We never know how to prize a mother. We can recall a few incidents here and there which are only an index, and put them upon the page of history, but the life of a mother can never be written.

When my great-great-grandfather Valentine Wightman came from Kingston in the Rhode Island Plantations and formed in 1705 the First Baptist Church in Groton, which is the first Baptist Church in Connecticut, this Road Church gave them Isaac Lamb, a great and good man, to head the list of our constituent members, and to be the first deacon through a long life of usefulness. There was a strong impression in many minds that “Jerusalem is the place where men ought to worship,” and any Church might be unwilling to lose such a man as Mr. Lamb; yet the

harmony between the two churches seems not to have been in the least impaired. Such motherly acts toward a great many other churches have been repeated down to the present time.

After a pastorate of more than forty years, Mr. Valentine Wightman was succeeded by his son, Timothy Wightman, who also was pastor more than forty years, and was then succeeded by his son, John Gano Wightman, who was also pastor forty years ; and through all three pastorates, covering a time of one hundred and twenty-six years, there was manifested between them and the cotemporaneous pastors of this Road Church a dignified Christian courtesy and mutual regard for each others' welfare as co-laborers in the vineyard of the Lord.

It is the calling and mission of these churches in the country to raise up men and send them into the city churches, who become successful business men and pillars in those churches : but if, like your Stanton and others, they remember their mothers in their benefactions, we do well to recognize the fulfillment of the divine promise, "He that watereth shall be watered also himself."

Long may this old Church continue to send her healing influences to the ends of the earth by her power at the Throne of Grace, and to send her sons to strengthen and adorn the churches of many cities, still increasing herself in numbers and graces, and bringing in a revenue of glory to Christ, who loved the Church and gave Himself for it, all down the ages to come.

20. RESPONSE, by Rev. Andrew J. Hetrick, of Preston City, Conn.:—

MR. MODERATOR,—I think your Church has been greatly honored, in having been made the mother of so many blooming daughters. Few churches, comparatively speaking, in our highly favored land, have sent out so many vigorous colonies as yours has. When we reflect on its small beginning and its great accomplishments, we may truly exclaim: "What hath God wrought!" "How has the little one become a thousand, and the small one a strong nation!" You were weak at first, but as the years rolled along, you acquired strength ; and after a while, either the old home became too "strait" for the children, or, what is more probable, they had taken up their abodes too far from it, and so they went out from you ; but to-day, their

descendants gladly come back to invoke blessings upon their venerable parent. Although I am not authorized to speak for any of them, yet I willingly join them in a service, at once so pleasing and fitting. Coming from a church that has recently betrothed or given up a spiritual husband to one of your daughters, I am happy to present to you their congratulations on this festal occasion. The Church at Preston City, which I have the honor to represent, is not, indeed, as old as yours, and yet, dating our origin from November 16th, 1698, we are, within a quarter of a century, as old. No doubt, the pious ancestors who founded our Church were the friends and acquaintances of those who founded yours. Probably, they occasionally met together and interchanged views on the great questions which were agitated in their time, as we now do on those that are agitated in our time, and so we feel that we are, in more than a geographical sense, nearer to you than to Christians more remote from us. At any rate, we can cheerfully unite with all your daughters and all your other numerous friends in wishing you a hearty *God bless you!* And how much there is in that!

“‘God bless you !’ more love expresses
Than volumes without number;
Reveal we thus our trust in Him,
Whose eyelids never slumber.”

Yes, we can most heartily say, “God bless you,”—bless you in your organization, bless you in your pastor, in your officers, in all your members, in your relation to the various families of this community, to the different churches about you, and the great world without! The glorious Head of the Church has furnished you with a pleasant place for his public worship; may you find increasing delight therein, and be always as united in everything that pertains to the interests of his kingdom in the world, as it is intimated you should be, in the name which you anciently bore, and which it is “devoutly to be wished” you might assume again, because it is more euphonious than the prosaic one you now bear. You have done much towards the prosperity of Zion in the past,—may you be enabled to do even much more in the future, to draw many, who are ready to perish, within her protecting walls, and to afford great comfort and consolation to all her children! You have fought a good fight and have kept the faith,—may you continue to wage

successful warfare against the common foe, and come up to the help of the Lord against the skepticism and infidelity of the day, which are rolling in upon us like the waves of the sea ! You have lived two hundred years since your organization,— may you live until the millennium, and through it, if there be a necessity for your existence then ; and as one and another of your members retire forever from “the Jerusalem which is the mother of ” so many, may they be conveyed triumphantly to that “ Jerusalem ” which is really “the mother of us all ”—

* * “the golden mansion
Where saints forever sing ;
The seat of God’s own chosen,
The palace of the king !”

21. HYMN, written for the occasion by Mary F. Kirby.

1674.

HYMN.

1874.

Our fathers’ God, with gladsome hearts
We greet this festal day,
And in thine earthly courts, to thee
Our grateful homage pay.

We bless thee, for redeeming love ;
For all thy grace divine ;
For all the light which from thy Word
Of truth on us doth shine.

We bless thee, that thou didst, e’en here,
Thy chosen servants bring,
To plant, in centuries past, thy Church,
Thus owning *thee* their king.

We bless thee, for the pious dead,
Our fathers ! in thy sight
All honored be their names, to-day,
Their virtues, rare and bright.

We bless thee that thou hast preserved
Thy Church, through weal and woe ;
For all the precious means of grace
Which from *this* fountain flow.

We bless thee, Lord, with heart and voice :
And now, bless *us*, we pray,

Who thus commemorate thy love
This anniversary day.

Enrich us with thy heavenly gifts,
That we, like those of yore,
May the Redeemer's cause extend,
Till time shall be no more.

And when the archangel's trump shall sound,
Grant, Lord, that we may meet
With saints of every age and clime,
To worship at thy feet.

22. RESPONSE, by Rev. William McK. Bray, Mystic, Conn. :—

With other "bairns of the dear mither," we return to-day to the old homestead, to congratulate her upon her vigorous age, her splendid achievements, her almost world-wide influence. Her children are found in almost every clime, in every church, and in all professions. For two centuries her leaven has been spreading, until multitudes scattered all over our vast republic have felt and yielded to its power. The small seed of gospel life, dropped in this soil two hundred years ago, has grown into a majestic tree, spreading its genial branches over all the land, and shaking its blessed fruit into thousands of happy homes. Never, until revealed by the grand disclosures of the Great Day, can it be known how wide-spread and powerful for weal has been the influence of this single Church.

In addition to the many who have been led to the Saviour through the manifold influences and ever multiplying agencies she has sent out into the world, she has transmitted to us that priceless treasure, that peerless power which she herself received from the denomination that gave her birth, a loyal, daring, unimpeachable conscience. More than to all other sources, American Christianity is indebted to New England Congregationalism for the sturdy, massive conscience she bequeathed to the churches,—a conscience which in its resistance of wrong is as granite, iron, adamant. If the denomination I represent has lent you something of its fiery enthusiasm, we are more than recompensed by the steady, inexorable conscience you have created in us,—a power that puts an *inextinguishable* blaze into our fire, rendering it all the more destructive to the dangerous structures of sin.

We thank you for the part you have borne in the great work of New England Congregationalism, which has done so much in filling the land with revered Bibles, sanctified Sabbaths, household altars, virtuous homes, and an imperishable conscience,— all of which have enabled us as a nation to meet the terrible onslaught of political corruption, licentiousness, and knavery with which we have in these latter years been compelled to contend.

Permit me to close with the prayer, that the holy influence of your denomination may, like the stone cut out of the mountain without hands, continue to increase until its swelling base shall reach from horizon to horizon, and its stretching peaks pinnacle themselves in the zenith, and the whole earth be filled with its glory.

23. RESPONSE, by Rev. Charles Cutling, Ledyard, Conn. :—

At stated times the Tribes went up to Jerusalem. Each festival day, they sought the Holy City and the sacred Temple. No distance detained or hardship prevented them. To reach it, they toiled over the arid desert, beneath the burning sun. They dug wells in the sand to procure refreshing water, leaving their fountains, thus made, for those who should come after them.

At length, after the weary journey, pursued with such untiring energy, the lofty city, temple-crowned, broke upon their vision.

For a moment they stood fixing their gaze upon roof and minaret and tower as they glistened in the bright sunlight. Then with more vigorous step they hastened up the eminence, entered the streets, and sought the Temple itself. There, joining in the service, and mingling in the festivities, their whole being was refreshed.

Perhaps for a similar reason, the Road Church may have been a Jerusalem to our ancestors. With Puritan zeal and devout life, as the Sabbath morning dawned, they may have made a hasty preparation and wended their way toward this Church.

We look back almost two centuries, and even now seem to see the sturdy settler with staff in hand or mounted upon his faithful horse saddled and pillioned, with his wife behind, pursuing the narrow path; now they ascend the rugged hillside, now descend into the valley, and ford the shallow stream. At times they pass through dense forests, at times enter the open field cleared for the raising of grain and a few necessary products of

the garden. Thus toiling patiently along, at length this ancient church breaks upon their sight, and soon they enter its portals. Here the cares of the week are forgotten, and the depredations of hostile Indians for the time being dismissed from mind ; joining in the simple, fervent prayer that is uttered, and listening to the long-drawn-out discourse, their weariness is put to flight, and sweet peace and refreshment is found.

Then, venerable Church, wast thou not a Jerusalem indeed to our ancestors ? Did they not joyfully seek thee, their precious bourne of earthly rest ? And hadst thou not a balm for their wounded breasts, a cordial for their woes, a peace for their weary and disturbed spirits ?

If this picture we have drawn be true to fact, then the Church to which this sentiment is given for a response, bears her ancient benefactress a tribute of lasting gratitude. For though others may claim the honor of its formation, and deny to this more ancient Church its assumed motherhood, yet, laying aside the question of birth, there is no doubt but her influence and the warmth of her Christian zeal, first pervaded this whole community. And we are happy in being able to say that the fires so long ago kindled at her sacred altar are still burning brightly. Hearts here are to-day aglow with the flame of divine love. The descendants of those who in ancient days may have wended their toilsome way to their Jerusalem, love as intensely their house of God, for by his grace, from time to time, there has been here a refreshing from his own presence. And though not enjoying at present a revival season, yet many, by earnest lives, a sincere faith, and unfaltering zeal, are doing service in the Master's cause.

Notwithstanding this Church is remote from busy thoroughfares, and feels not so keenly the pulse of commercial life or the throbbing excitement of more business centres, yet, situated amidst nature's rougher and grander scenery, she has prospered at God's bidding. By the testimony of others, framed from statistics, she includes a larger proportion of the community than any other church in the State, and we hope that her merits consist not simply in numbers, but rather in humble, earnest, consistent piety ; that her members, though not faultless, yet as a whole, bear, along with the outward profession, hearts and lives that may meet the searching scrutiny of the omniscient God. Then from every one of these followers of Christ comes there not this hearty ejaculation, God bless the Road Church !

If her influence was so keenly felt by our ancestors, if that influence has strengthened and deepened as the generations have descended, and if we and so many who have gone out from us, may trace the blessings of the Gospel of peace back to this ancient beacon-light, then the sentiment to which we are asked a response, is but the true expression of our grateful hearts. May her light continue to shine and with increasing brilliancy to the end of time!

"The Road Church," we love her strong, homely, old Saxon name! We love her sons and daughters all! God bless her! And may she ever be a Jerusalem to all in her vicinity, where every weary, wayworn disciple of Christ may find spiritual rest and refreshment.

24. RESPONSE, by the Rev. John P. Sheffield, Mystic Bridge, Conn.: —

Representing another denomination, I hardly feel at liberty to trespass upon your precious time. But we have one common interest, and, as churches, we sustain such friendly relations, that my heart prompts me to express a few words, and extend to you the fraternal greetings of the Church of which I am pastor, and the denomination with which I have the honor of being connected. I occupy this place the more cheerfully because my maternal ancestry were wont to meet in this ancient and honorable sanctuary. My mother first became a member of a branch or offshoot of this Church in North Stonington, my native town. Subsequently with my father she became a member of the Methodist Episcopal Church.

Members of my present pastoral charge refer with pleasure to their early days, when they were wont to meet here with their friends and relatives, some of whom were for years reckoned with the prominent members and supporters of the First Church of Stonington.

The influence that has gone out from this sacred place has been immeasurably great and good. Many will rise up to call this Church blessed. During the ages to come, may her prosperity far exceed that of the two centuries just closing.

25. *The Baptist Church, North Stonington, Greeting, to the Road Church, the Jerusalem, the mother of us all, God bless her: —*

The Third Baptist Church in North Stonington, send affectionate

greetings to the mother of all these Christian churches. Thanks, then, to the aged matron for her kind recognition to this daughter, living amid the hills and glens of the Northern town. Though differing a little in denominational points, yet all akin to the parent stock, and hoping ultimately to reach the New Jerusalem, where we are striving to be worthy being recognized as the one great family of Christ. In our prayers shall mingle a desire for her prosperity, and the indwelling of the Spirit. We would wish the next century might find her as vigorous as now, and may all the branches of the vine bloom once again about the parent stem, bringing then, as now, the flowers of Christian love, whose perfume is a sweet incense to burn upon the altar, rendered sacred these two hundred years by holy teachings and trusting faith, which have come to us from generation to generation, as a holy benediction from heaven.

God bless and sustain the Parent Church ; the "Habitation of Peace," the mother of us all.

Yours in Christ,

THIRD BAPTIST CHURCH, North Stonington.

Mr. EPHRAIM W. MAIN, } Committee.
Mrs. D. W. STEWART,

26. *The Union Baptist Church of Mystic River, to the First Congregational Church of Stonington, send greeting and Christian salutation:—*

It is with great pleasure and thankfulness that we see you preparing to celebrate your two-hundredth anniversary. We thank God that amid the changes and revolutions in the political and social world, you have stood firmly to your principles, and have, during all the days of your existence, been a bright and a shining light; that you are more vigorous to-day than ever before, and that you number among your worshippers so many noble, God-fearing men and women.

We rejoice to see the thrift and prosperity of all within your borders, and pray the Father that your days may be long in the land which the Lord your God has given you, and that you may be instrumental in bringing many wanderers home to the Father's house.

Per order and in behalf of the Churches.

I. W. DENISON, } Committee.
F. L. D. BURROWS,

27. VOTE OF THANKS:—

At this point, the President of the day, in alluding to the successful issue of the commemorative undertaking, deemed it proper to say, that in the preparations made, while many daughters had done well, it seemed to him by no means invidious, but

highly becoming to single out in commendation one (Miss Maria Stanton), for the earnest, indefatigable, and efficient manner in which she had labored to have everything done worthy of the Church and the occasion.

After additional remarks of similar import by the pastor, a motion was made and unanimously adopted, thanking Miss Stanton for all she had done and so well done, to make the Bi-Centennial Commemoration a triumphant success.

28. DOXOLOGY, by the choir.

After a day of great enjoyment, the services were brought to a close by a benediction from the Rev. Paul Couch. The singing throughout was most magnificent, and added greatly to the pleasure of the occasion. "Old Lang Syne" thrilled the audience, and moistened many an eye. The rendering of the Solo by Miss Fisher of Boston was surpassingly beautiful, and moved all hearts by its pathetic tenderness.

Taken as a whole, the celebration was a splendid success, far exceeding, in every point of view, the most sanguine expectations of the managers and all interested, and is largely attributable to the unwearied and efficient labors of the ladies of the Church, Society, and surrounding community, and they are deserving of great praise for the success of the undertaking. The ladies and gentlemen prominent in the churches and communities in all "the region round about," rendered most important services, and contributed largely by their cheerful labors in bringing about the grand result.

The Church, Society, and Managing Committee were laid under the greatest obligations by the generous contributions of materials, flowers, and refreshments from all who participated in the celebration, and return to them their grateful acknowledgments.

It was estimated that during the day more than three thousand persons visited the church and grounds, and so ample and complete were the arrangements for refreshments, that, so far as known, all were liberally supplied, and at the close of the day more than seven baskets full were taken up and distributed among the deserving, which were gratefully appreciated.

And as the hour of parting came, all hearts were deeply im-

pressed with reverence and respect for the noble men and women who laid the foundations of the old Church, and gratefully felt that

“They left unstained what here they found,
Freedom to worship God.”

STATISTICS OF THE CHURCH.

The names of those that began ye Church of Christ at Stonington, in June 3, 1674 :—

Mr. James Noyes, <i>Pastor.</i>	Mr. Ephraim Minor.
Mr. Thomas Stanton.	Mr. Thomas Stanton, Jun.
Mr. Nathaniel Chesebrough.	Mr. Moses Palmer.
Mr. Thomas Minor.	Mr. Thomas Wheeler.
Mr. Nehemiah Palmer.	

The Ordination of ye Reverend Mr. James Noyes was on ye 10th day of September 1674, it being Thursday.

Pertakers with us were :—

Capt. James Pendleton.	Mrs. Grace Minor.
Mrs. Anne Denison.	Mrs. Mary Richardson.
Mr. Thomas Wheeler's wife.	Mr. Isaac Wheeler's wife.
Mrs. Hannah Gallup.	Mrs. Main.

ADMISSIONS.

March 7, 1675, Grace Minor.
March 14, 1675, Mrs. Annah Stanton.
March 14, 1675, Hannah Minor.
April 11, 1675, Joseph Minor, and Mary his wife.
June 13, 1675, Mrs. Dorothy Noyes.
Nov., 1675, Mrs. Naomi Wells.
Sept. 3, 1676, Ezekiel Main.
April 29, 1677, William Billings.
July 29, 1677, John Searle, John Denison, and Robert Stanton.
Aug. 19, 1677, Gershom Palmer, and his wife Ann.
Sept. 30, 1677, Hannah, wife of Nathaniel Chesebrough.
Oct. 14, 1677, John Denison's wife Phebe.
Dec. 2, 1677, John Shaw.
Dec. 2, 1677, Dorothy, wife of Moses Palmer.
June 16, 1678, Goodwife York.
Nov. 7, 1680, Grace Cook.
Nov. 7, 1680, Captain James Pendleton.
Dec. 5, 1680, Mr. John Fish.
July 15, 1683, Mr. John Coal, and his wife Mary Coal.
March 16, 1683, Goodwife Dean.
March 16, 1683, Joseph Stanton's wife.
March 23, 1683, Daniel Shaw, and his wife.
Aug. 24, 1684, Captain Denison was took into full communion.
Oct. 2, 1684, Widow Fanning.
Jan. 3, 1685, John Burrows, and his wife Hannah.
April 25, 1686, Mary Williams.
Oct. 3, 1686, Manassah Minor, and Lydia Richardson.
Oct. 3, 1686, Wife of Stephen Richardson.
Nov. 7, 1686, Mary Park, wife of John Park.

Nov. 13, 1687, Rebecca Baldwin.
 Nov. 20, 1687, Frances Fanning, wife of Thomas Fanning.
 Feb. 24, 1689, Hannah, wife of Nehemiah Palmer.
 March 17, 1689, Peter Carary, and Christabel his wife.
 Feb. 26, 1689, Mrs. Stanton, wife of Thomas Stanton.
 March 23, 1690, Nathaniel Beebee.
 March 30, 1690, Hannah Minor, daughter of Ephraim Minor.
 April 6, 1690, Mary, daughter of Joseph Minor.
 April 13, 1690, John Breed.
 June 8, 1690, Thomas Shaw.
 June 8, 1690, Marcy Denison, wife of George Denison.
 June 8, 1690, Sarah, wife of William Gallup.
 Aug. 24, 1690, Elizabeth, wife of William Marsh.
 Oct. 5, 1690, Barrandall, wife of Samuel Stanton.
 Dec. 28, 1690, Samuel Stanton.
 March 22, 1691, The wife of John Gallup.
 June 15, 1691, John Denison, Jun.
 April 3, 1692, Samuel Frink was took into ye Church.
 April 3, 1692, Ebenezer Williams's dismission read in publick.
 Nov. 27, 1692, John Park, of Preston, was taken into ye Church.
 April 2, 1693, Abigail, wife of John Renalds.
 May 14, 1693, William Marsh.
 Feb. 18, 1693, Caleb Pendleton.
 —— 4, 1693, Ezekiel Main, Jun.
 Jan. 9, 1694, James Ellis.
 April 14, 1694, Samuel Utley.
 March 24, 1694, Hannah Blackman, wife of Deliverence Blackman.
 July 8, 1694, Widow Yeomans.
 Sept. 9, 1694, John Brown, and his wife Elizabeth were took into ye Church.
 Sept. 16, 1694, Andrew, son of Samuel Frink.
 Oct. 7, 1694, Ebenezer Winter.
 Sept. 15, 1695, Lydia, wife of Manassah Miner.
 June 21, 1696, John Yeomans and Deborah Minor.
 Aug. 2, 1696, Joshua Wedge.
 Dec. 10, 1696, Isaac Morgan.
 Jan. 30, 1696, Joseph Palmer, and his wife.
 March 21, 1696, Ebenezer Witter, of Preston, and his wife.
 May 16, 1697, Matthias Button's wife.
 June 16, 1697, John Denison Jun. was dismissed into ye Church of Saybrook,
 and Gershom Palmer recommended unto ye Killingsworth church.
 June 20, 1697, Mellison, wife of John Yeomans, admitted.
 Nov. 7, 1697, Mary, wife of Samuel Yeomans.
 Nov. 14, 1697, Brother Searle was publickly suspended for excessive drink-
 ing.
 Nov. 28, 1697, Joanna, wife of Daniel Palmetor.
 Dec. 9, 1697, Gershom Palmer was chosen Deacon.
 Dec. 9, 1697, There was collected two pound and six shillings in silver, and
 an account of seventeen shillings in ye Arch Deacon's hands, all which
 was to buy things necessary for ye Church.
 July 17, 1698, Abigail Culver, daughter of John Culver, Sen., of New Lon-
 don, admitted.
 Aug. 14, 1698, Mrs. Dorothy Treat.
 Dec. 18, 1698, Ebenezer Williams.
 The same day, Brother Searle was admitted after he had been suspended
 for excessive drinking, and the same day was the sacrament.
 Aug. 27, 1699, Josiah Grant, and his wife, the same day was the sacrament.
 Sept. 10, 1699, Jonathan Copp, and his wife.
 Jan. 28, 1700, William Wattles, and his wife.
 Feb. 25, 1700, Elnathan Minor, and his wife Rebecca.

March 10, 1700, Sarah Minor.
March 31, 1700, John Ayres.
June 30, 1700, Robert Denison, and Joanna his wife.
July 14, 1700, Margrett Dewey, of Lebanon, was took into the church, being
the wife of Nathaniel Dewey.
July 28, 1700, Edmund Pendleton, and his wife Mary.
Nov. 10, 1700, Elizabeth Billings (that was).
Jan. 12, 1701, Fergus McDowell.
March 12, 1701, Manassah Minor was chosen Deacon.
March 16, 1701, James Dean, and his wife Sarah, admitted. The same day
was the sacrament.
April 6, 1701, Elizabeth Billings was dismissed unto ye Church at Wren-
tham.
June 1, 1701, The wife of Shadrack Lampher, admitted.
Aug. 17, 1701, Lydia, daughter of Manassah Miner.
Sept. 14, 1701, Benjamin Palmer.
The same day, Lieut. Nath^l Chesebrough.
Sept. 21, 1701, Sarah, wife of Lieut. Nath^l Chesebrough.
Feb. 21, 1702, Daniel Palmer, and William Wilcocks with their wives.
April 12, 1702, Christabel, ye wife of Ebenezer Harris, of Plainfield.
April 26, 1702, Samuel Chesebrough, and Stephen Richardson, with their
wives, Mary, and Joannah.
May 3, 1702, John, son of John Brown. The sacrament.
May 24, 1702, Joseph Pendleton.
May 31, 1702, Sarah Baldwin.
Aug. 2, 1702, Margrett Dewey was dismissed unto ye Church of Lebanon. ✓
Aug. 23, 1702, Mr. Noyes moved for a Collection.
Sept. 13, 1702, Jane, wife of William Parke, admitted.
Sept. 27, 1702, Samuel Stanton, Jun.
Oct. 25, 1702, Hannah, wife of Elihu Chesebrough.
Oct. 24, 1702, Mary Baldwin, and Eleanor Pendleton. The same day was the
sacrament.
Nov. 1, 1702, Francis West, and Marcy his wife were dismissed from Preston
Church unto this.
Nov. 29, 1702, Mary, wife of William Chesebrough.
Dec. 6, 1702, Samuel Church, and Mary his wife.
Jan. 3, 1703, Sarah Dean.
June 27, 1703, William Palmer, and his wife Grace.
July 11, 1703, Mr. Isaac Bayley.
Aug. 22, 1703, Robart Parke.
Jan. 9, 1704, Jonathan Copp, Sylvester Baldwin, and Prudence, wife of Elna-
than Minor.
April 9, 1704, John Seabury, and his wife.
May 21, 1704, Adam Gallup, and his wife.
The same day, Mr. James Noyes, Jun.
Aug. 13, 1704, The wife of Major Samuel Mason had her declaration read in
publick, and admitted.
Nov. 29, 1704, Mr. Ephraim Woodbridge was ordained Pastor of the Church
at Poquonock, to which Church John Burrows, Peter Carary, and John
Seabury, with their wives, were then dismissed.
Dec. 10, 1704, Jonathan Palmer,
Feb. 5, 1705, Elisha Chesebrough.
June 18, 1705, Daniel Shaw, and his wife Hopestill, ye widow Martha Wil-
liams, ye wife of Richard Wheeler, and Experience Wheeler.
July 8, 1705, Ebenezer Searle, with his wife Margaret.
July 15, 1705, Theophilus Baldwin, and Priscilla, wife of Samuel Chesebrough. ✓
July 29, 1705, Moses Palmer, and John Noyes.
Sept. 30, 1705, Ann, wife of Ebenezer Billings, and widow Bridget Thomp-
son.

Oct. 7, 1705, Ebenezer Allen.

Nov. 11, 1705, Henry Cobb's dismission from ye Church of Barnstable was read.

Feb. 24, 1706, Ann, wife of Captain John Mason, her declaration being read in publick, and admitted.

April 14, 1706, Daniel Denison.

April 27, 1706, Thomas Holyoak, and Elizabeth, wife of Thomas Noyes.

April 27, 1706, Daniel Palmetor.

Jan 26, 1707, Isaac Wheeler, Sen.

Feb. 26, 1707, The wife of Nathaniel Ayres being dismissed from ye Church of Andover, was admitted here.

May 11, 1707, Dorothy, wife of Joseph Babcock.

✓ June 9, 1707, Mr. Isaac Bayley was dismissed to ye Church of Lebanon.

June 29, 1707, Mr. William Ingraham, his declaration being read in publick and admitted.

Aug. 30, 1707, Mary, wife of Benjamin Ellis.

Oct. 19, 1707, Abigail Palmer's dismission from Newtown Church, was read publickly.

The same day Sarah Tracy was dismissed unto ye Church of Preston.

Feb. 9, 1708, Elizabeth, wife of Peter Randall.

April 4, 1708, David Hilliard, and his wife Joanna.

April 28, 1708, Widow Mary Minor.

May 9, 1708, Eleazor Brown, and Ann his wife.

July 18, 1708, Nathaniel Ayres.

Aug. 8, 1708, James Babcock.

Sept. 4, 1708, Jonathan Hinckley.

May 29, 1709, Hannah, wife of Jno. Frinke, Jun.

July 24, 1709, Dorothy Cotrell.

Feb. 26, 1710, Samuel Parker's dismission was publickly read.

June 21, 1710, Elizabeth Ashbee's dismission from Groton, was read and accepted.

July 23, 1710, Joseph Denison, and Prudence his wife.

Oct. 22, 1710, Samuel Hinckley.

Jan. 28, 1711, Thomas Minor, and his wife Hannah.

April 22, 1711, Isaac Wheeler, Jun., and his wife Mary.

Feb. 24, 1712, Lydia Andrews.

April 13, 1712, Joseph Palmer.

May 18, 1712, Ebenezer Billings, Sen.

The same day, Jeremiah Main, and his wife Ruth.

June 2, 1712, Mary, wife of Jonathan Palmer, making a publick declaration, and admitted.

June 22, 1712, Mary Dyer of N. Port, making a publick declaration, and admitted.

June 22, 1712, Samuel Crandall's wife, being dismissed from the Church at Little Compton, admitted.

July 27, 1712, Ebenezer Palmetor, and Sarah Church.

Nov. 2, 1712, Samuel Church, and Mary his wife, were dismissed unto the Church at Plainfield.

Dec. 7, 1712, Sarah, wife of Richard Stevens, making a publick declaration, and admitted.

May 17, 1713, William Wheeler.

June 14, 1713, Sarah, wife of Ebenezer Williams.

July 6, 1713, Alice, wife of Samuel Amos, her declaration was read in publick, and admitted.

Nov. 8, 1713, Susanna, wife of Gershom Holdredge.

Feb. 7, 1714, Mrs. Ann Richardson.

May 30, 1714, Mr. John Gallup.

July 4, 1714, Mary, wife of John Starkweather.

Aug. 14, 1715, Mary Coats, and Mary Pollard.

Aug. 28, 1715, Rebecca Shaw.
 Nov. 13, 1715, Ann Stanton.
 Jan., 1716, Elizabeth Champlin.
 Feb. 26, 1716, Isaac Williams wife.
 April 11, 1716, Mr. Joseph Noyes.
 May 20, 1716, William Stanton.
 The same day Elisha Avery owned the Church Covenant.
 June 10, 1716, Mr. Joseph Noyes dismissed to New Haven.
 July 15, 1716, Priscilla, wife of Theophilus Baldwin.
 The same day Eleazer Williams and his wife were dismisted from New Town Church to this.
 Sept. 23, 1716, Abigail Eldredge.
 May 16, 1717, David Hilliard was dismisted from this Church to ye Church at Little Compton.
 April 30, 1718, John Medowell, and Lucy his wife, admitted.
 May 11, 1718, Mrs. Cobb.
 Aug. 31, 1718, Grace, wife of Walter Palmer.
 Oct. 19, 1718, Gideon Cobb, and Margrett his wife.
 Aug. 16, 1719, Captain Ephraim Minor.
 March 10, 1723, James Minor's dismission from ye Church at old Preston to this Church was read and admitted into this Church.
 March 31, 1723, John Sergeant, and Tamzon Minor.
 June 1, 1718, Hopestill Eloit.
 July 26, 1719, Widow Sarah Ellis.
 May 26, 1723, Jonathan Copp, and Margrett his wife.
 The same day, Mary, wife of Thomas Wheeler.
 June 23, 1723, Bridget, daughter of Captain Ephraim Minor, and Sarah, daughter of Elisha Chesebrough.
 June 19, 1723, John Noyes, and Moses Palmer were chosen Deacons. Moses Palmer refused to serve. July ye 3, 1723, Joseph Palmer was chosen Deacon.

Admissions 239.

September 10, 1674, Rev. James Noyes was ordained, and during his Pastorate "The Persons whose names are under written appeared in Publick in the meeting-house, and before the Church then assembled, and willingly and openly acknowledged their Parents' covenant, actually giving themselves to the Lord, owning the substance of ye Church Covenant and articles of faith, Promising subjection to ye Government of Christ in this Church: —

April 18, 1689, Nathaniel Chesebrough. ~
 Joseph Saxton. ~
 William Cleesby.
 Isaac Wheeler, Sen.
 John Frinke.
 William Denison.
 Ephraim Minor, Jun.
 Elnathan Minor.
 Prudence Hallam.
 William Gallup.
 William Chesebrough.
 John Burrows.
 John Williams.
 Anna Richardson.
 Boradall Stanton.
 George Denison, and wife. ~
 Ezekiel Maine.
 Ebenezer Billings.
 Sarah Chesebrough.

April 18, 1689, Lydia Billings.
 Thomas Wheeler.
 John Denison, Jun.
 John Stanton, Sen.
 John Gallup, and wife.
 Adam Gallup.
 Marcy Palmer.
 Joseph Palmer.
 Elisha Chesebrough.
 Deborah Elloit.
 Jonathan Brown.
 Rebecca Miner.
 Sarah Stanton, Jun.
 Marcy Denison. —
 Jeremiah Maine.
 William Billings.
 Bridget Chesebrough. —
 Joseph Billings.
 Samuel Frinke.
 Ebenezer Searle.
 Hannah Minor.
 Elizabeth Gallup.
 Mary Minor.
 Margaret Gallup.
 Samuel Chesebrough.
 Elizabeth Chesebrough.
 Samuel Fish.
 Thomas Edwards.
 Hannah Chesebrough. —
 Mary Wells.
 Samuel Utley.
 Lydia Utley.

June 16, 1689, Martha Williams owned ye Covenant publickly and subjected to discipline.

Such as owned ye covenant and subjected to discipline, are as follows: —

April 2, 1692, Isaac Wheeler, Jun.

Robart Denison.
 Moses Palmer, Jun.

April 18, 1695, John Fish.

Margaret Fish.

Sept. 1, 1695, Hannah Meech.

Abigail Randall.

Oct. 8, 1698, William Wattles.

Nov. 13, 1698, James Dean, Jun.

April, 1699, William Willcocks.

Dorothy Willcocks.

May 28, 1699, Hannah Palmer.

July 16, 1699, Ruth Brown.

Sept. 3, 1699, William Denison, Jun.

Oct. 8, 1699, Benjamin Minor.

April 7, 1700, Thomas Shaw.

March 16, 1701, Nehemiah Palmer

Jerusha Palmer.

June 1, 1701, Theopilus Stanton, } baptized.
 Elizabeth Stanton, } baptized.

July 5, 1702, Mary Willey, and baptized.

Hannah Maine.

August 30, 1702, William Parke.

Robart Parke.

Aug. 30, 1702, Tamzon Parke.
 Thomas Parke.
 Joseph Parke, and all were baptized.
 Sept. 6, 1702, William Stanton.
 Annah Stanton.
 Feb. 6, 1703, Hannah Kegwin.
 July 25, 1703, Sarah Edwards, and baptized.
 Aug. 5, 1705, Joseph Bennit, }
 Sarah Bennit, } baptized, and their two children.
 Nov. 10, 1706, Mary Edwards.
 Dec. 22, 1706, Abigail Minor.
 Anna Edwards.

Total, 90.

BAPTISMS BY THE REV. JAMES NOYES.

Sept. 10, 1674, Rev. James Noyes was ordained.
 Nov. 15, 1674, Ann, Sarah, Nathaniel, Bridgett, Hannah, and Samuel, ye +
 children of Nathaniel Chesebrough.
 The same day, Moses, son of Moses Palmer.
 The same day, Rebecca, and Elizabeth, daughters of Ephraim Minor.
 Dec. 14, 1674, The children of Nehemiah Palmer, Joseph, Elihu, Jonathan,
 and Daniel; and Thomas Stanton, Jun., Mary, and Sarah Stanton.
 March 21, 1674, Frink's five children.
 April 18, 1674, Sarah, daughter of Captain Pendleton.
 Sept. 5, 1675, Dorothy, daughter of Mr. Noyes.
 Nov. 14, 1675, Anna, daughter of Isaac Wheeler.
 Nov. 7, 1675, Dorothy, daughter of Moses Palmer.
 Feb. 13, 1675, Hannah Main was baptized at Mr. Noyes' house.
 June 25, 1676, Benjamin, son of Joseph Minor.
 April 15, 1677, Margrett, daughter of Nathaniel Chesebrough. +
 May 6, 1677, William, son of Thomas Stanton.
 June 3, 1677, Deborah, daughter of Ephraim Minor.
 June 17, 1677, Richard, son of Isaac Wheeler.
 June 24, 1677, Mary, daughter of Ezekiel Main.
 July 1, 1677, Abigail, and Dorothy, daughters of William Billings.
 July 8, 1677, Nehemiah, son of Nehemiah Palmer.
 Sept. 9, 1677, Gershom, and Ichabod, sons of Gershom Palmer.
 Oct. 14, 1677, Pheebee, wife of John Denison.
 The same day, his sons, John, George, Robert, and William.
 Oct. 21, 1677, James, son of Mr. James Noyes.
 Dec. 2, 1677, John, son of Moses Palmer.
 Feb. 3, 1678, John, son of John Shaw.
 June 30, 1678, Mary, daughter of Nathaniel Chesebrough. +
 The same day, Elizabeth, daughter of Richard Cook.
 April 11, 1678, William Gallup, and Margrett, being adult persons, were
 baptized.
 The same day, Samuel Gallup.
 April 25, 1678, William, son of Gershom Palmer.
 March 30, 1679, Deborah, daughter of Ephraim Minor, and Sarah, daughter
 of Joseph Minor.
 April 27, 1679, Dorothy, daughter of Isaac Wheeler.
 The same day, Lydia, daughter of Richard Cook.
 June 22, 1679, Thomas Shaw, son of John Shaw.
 July 20, 1679, Eleonor, daughter of Captain James Pendleton.
 July 27, 1679, Joanna, daughter of Robert Stanton.
 Sept. 22, 1679, Thomas, son of Mr. James Noyes.
 The same day, Thomas, son of Ezekiel Main.
 Sept. 28, 1679, Elizabeth, daughter of William Billings.
 April 11, 1680, Hannah, daughter of Nehemiah Palmer.

April 25, 1680, Amie, daughter of Moses Palmer.
 June 18, 1680, Daniel, son of John Denison.
 April 15, 1680, Judith, daughter of John Frink.
 March 13, 1680, Samuel, son of Ephraim Minor.
 The same day, Joanna, daughter of Joseph Minor.
 The same day, Samuel, son of John Fish.
 The same day, Mary, daughter of John Fish.
 The same day, John, son of John Fish was baptized, being an adult person.
 April 24, 1681, Dorothy, daughter of Thomas Stanton.
 May 29, 1681, George, son of Gershon Palmer.
 June 19, 1681, Stephen, son of Stephen Richardson.
 The same day, Mary, daughter of Stephen Richardson.
 The same day, Amos, son of Stephen Richardson.
 ✓ Aug. 7, 1681, Phoebe, daughter of Ezekiel Main.
 Sept. 4, 1681, Mary, daughter of Joseph Saxton. —
 Sept. 18, 1681, Thomas, son of Thomas Hewitt, being adult.
 Dec. 18, 1681, William, son of Isaac Wheeler.
 April 9, 1682, James, son of Ephraim Minor.
 The same day, Patience, daughter of William Billings.
 April 23, 1682, Mary Brown, daughter of Mr. James Brown, Jun. of Swansey,
 was baptized at Stonington.
 April 30, 1682, John, and Thomas, sons of John Gallup.
 The same day, Peter, and Christobel, children of Peter Carary.
 The same day, Rebecca, daughter of Moses Palmer.
 May 21, 1682, Samuel, son of Thomas Stanton.
 June 11, 1682, Lucia, daughter of Robert Stanton.
 July 9, 1682, Ann, daughter of Mr. James Noyes.
 July 16, 1682, Daniel Shaw, and Ruth his wife, being adult persons, were
 baptized.
 July 23, 1682, Mary, daughter of Richard Williams, adult.
 Aug. 20, 1682, Margrett, daughter of Peter Carary.
 Sept. 3, 1682, Hannah, daughter of Thomas Shaw, adult.
 Oct. 29, 1682, Mary, daughter of Edmund Fanning, adult.
 March 18, 1683, Samuel, son of Stephen Richardson.
 April 22, 1683, Joseph, son of John Shaw.
 April 22, 1683, Martha, daughter of John Gallup.
 May 20, 1683, Ann, daughter of Gershon Palmer.
 May 27, 1683, Sarah Lay, and Robert Lay, children of Robert Lay, of Say-
 brook, were baptized, being grandchildren to Mr. Thomas Stanton.
 July 1, 1683, Elizabeth, daughter of Isaac Wheeler.
 Oct. 14, 1683, John, and William, sons of John Cole.
 Nov. 14, 1683, Thomas, son of Manassah Minor.
 The same day, Grace, daughter of Ephraim Minor.
 The same day, Samuel, son of Samuel Stanton.
 The same day, Edward, son of George Denison, Jun.
 ✓ The same day, Joseph, son of George Denison, Jun.
 Dec. 2, 1683, Jerusha, daughter of Joseph Saxton. —
 March 16, 1684, John, son of John Hallam.
 April 16, 1684, James, John, Francis, Sarah, and Mary, the children of
 James Dean.
 April 14, 1684, Mary, Ruth, Daniel, and Rebecca, children of Daniel Shaw.
 April 29, 1684, Mary, daughter of Joseph Pemberton.
 July 13, 1684, Christopher, son of Joseph Minor.
 Dec. 14, 1684, Thomas, Mary, and Sarah, the children of Mr. James Willett.
 The same day, Joseph, a Blackmore servant to Mr. James Willett.
 Feb. 13, 1685, Ann, daughter of John Denison.
 March 1, 1685, Mercy, daughter of George Denison.
 April 12, 1685, Ann, daughter of Robert Stanton.
 May 31, 1685, Experience, daughter of Isaac Wheeler, and Elizabeth, daugh-
 ter of John Gallup.

June 7, 1685, Walter, son of Gershom Palmer.
The same day, John, son of Ephraim Minor.
July 19, 1685, Mary, daughter of James Avery of N. London.
The same day, Hannah, daughter of Andrew Lester, of N. London.
July 26, 1685, John, son of Mr. James Noyes.
The same day, Sarah Rogers, grandchild to Mrs. Ann Stanton.
Oct. 18, 1685, Ephraim, son of Thomas Avery, of N. London.
Nov. 22, 1685, Martha, daughter of Mr. James Willett.
Jan. 3, 1686, John Burrows, of New London, and his son John, and daughter Mary.
April 4, 1686, Hannah, daughter of James Dean.
April 18, 1686, Prudence, daughter of John Hallam.
The same day, Esther, daughter of Benadam Gallup.
May 30, 1686, Daniel, son of Samuel Stanton.
The same day, Rachell, daughter of Stephen Richardson.
The same day, Mercy, daughter of Joseph Saxton. —
June 6, 1686, Margrett, Samuell, and Robart, ye children of John Burrows, of New London.
June 13, 1686, Hannah, daughter of James Avery, of New London.
The same day, Hannah, daughter of William Park.
June 20, 1686, Lydia, and Thomas, children of Thomas Hewitt, deceased.
The same day, Elizabeth, daughter of William Clisby.
Aug. 8, 1686, John, son of Peter Carary.
Aug. 26, 1686, Margrett, wife of John Fanning, and daughter Mary.
The same day, Sarah, wife of Samuell Fish, and her two sons, Samuell, and John.
The same day, Thomas, son of Daniel Shaw.
Sept. 19, 1686, Mary, daughter of John Renolds.
Sept. 26, 1686, Mary, daughter of Robert Lay, Jun.
The same day, Samuell, son of George Denison.
Oct. 3, 1686, Dorothy, daughter of Captain James Pendleton.
Nov. 7, 1686, Mary, wife of John Parke.
The same day, Abigail, her daughter.
The same day, Joseph, son of Nehemiah Smith. ✓
May 1, 1687, Samuell, son of Samuell Richardson.
May 22, 1687, James, William, and Thomas, sons of James Yorke.
The same day, Deborah, Ann, Hopestill, and Mary, daughters of Henry Eloit.
May 29, 1687, Mary, daughter of Robert Stanton.
June 19, 1687, William, son of William Denison.
July 3, 1687, Richard, son of Daniell Shaw.
Oct. 9, 1687, Samuell son of John Gallup.
Nov. 6, 1687, William, son of Peter Carary.
Nov. 20, 1687, Frances Fanning, and her son Thomas Fanning.
The same day, Amos, son of John Hallam.
April 15, 1688, Hannah, daughter of Thomas Avery.
The same day, Dorothy, daughter of Henry Eloit.
May 6, 1688, Elihu, son of Gershom Palmer
The same day, Prudence, daughter of Joseph Minor.
The same day, Ann, daughter of Samuell Stanton.
June 24, 1688, Moses, son of Samuell Fish.
July 8, 1688, John Lambert.
July 15, 1688, Desire, daughter of George Denison.
Aug. 12, 1688, Lemuel, son of Stephen Richardson.
Jan. 16, 1689, Isaac, son of John Williams.
June 30, 1689, John, son of John Renalds.
July 14, 1689, Elizabeth, daughter of John Gallup.
March 30, 1690, Joshua, son of Mr. James Bayley. —
The same day, Theodorus, daughter of Ebenezer Williams.
April 6, 1690, Pheebe, daughter of John Denison.

April 13, 1690, Robart, son of Robart Stanton.
 The same day, John, son of John Hallam.
 May 11, 1690, Elizabeth, daughter of George Denison.
 The same day, Peter, son of Peter Carary.
 The same day, Ebenezer, William, James, and Hannah, children of Ebenezer Billings.
 June 8, 1690, Mary, daughter of Gershon Palmer.
 The same day, John Yeomans, an adult.
 June 22, 1690, Jeremiah, son of John Burrows.
 The same day, Ephraim, son of John Tuttle.
 July 6, 1690, William, son of James Dean.
 Aug. 3, 1690, Elizabeth, daughter of Henry Eloit.
 Sept. 7, 1690, Mary, William, Thomas, and James, the children of William Marsh.
 Oct. 5, 1690, Deborah, daughter of Gershon Lambert.
 Oct. 5, 1690, Lydia, daughter of William Brumbly.
 Oct. 12, 1690, Mercy, daughter of Benadam Gallup.
 March 1, 1691, Mercy, daughter of John Breed.
 March 29, 1691, Joseph, son of Joseph Palmer.
 April 5, 1691, Prudence, daughter of Mr. Samuell Richardson.
 The same day, Thomas Stanton, son of Joseph Stanton.
 The same day, Ziporah, daughter of Ebenezer Billings.
 Sept. 20, 1691, William Walbridge of Preston.
 Feb. 5, 1691, John, son of John Williams.
 March 13, 1692, Ann, daughter of John Renalds.
 May 22, 1692, George, son of William Denison.
 May 29, 1692, Hannah, wife of William Billings.
 The same day, her children, Joseph, and Mary.
 The same day, Luke, son of William Brumbly.
 June 12, 1692, Benjamin, son of Daniell Shaw.
 June 19, 1692, Jemima, daughter of Stephen Richardson.
 The same day, Elizabeth, daughter of William Marsh.
 June 27, 1692, Joshua, son of William Parke, of Preston.
 The same day, Thomas, and Jerusha, children of Thomas Brown.
 The same day, Sarah, wife of Samuell Utley, and her daughter Abigail.
 The same day, Hannah, daughter of Jonas Pickles.
 July 3, 1692, Nathaniel, son of John Gallup.
 July 17, 1692, Hannah, daughter of Peter Carary.
 The same day, Abigail, daughter of Samuel Fish.
 July 24, 1692, Benjamin Hewitt.
 The same day, Benjamin, Israel, and Tabitha, his children.
 July 24, 1692, Samuel Storry, an adult.
 July 31, 1692, Mary, wife of Edward Yeomans, and his children, Mary, and Rachel.
 Aug. 7, 1692, Elihu Chesebrough, Sylvester Baldwin, Theopilus Baldwin, and
 Rebecca, Mary, and Sarah Baldwin.
 Aug. 28, 1692, Chrimham, an Indian brought up by Mr. Noyes.
 Sept. 24, 1692, Elioner Kelly.
 The same day, Elizabeth Babcock, daughter-in-law to William Johnson.
 Nov. 13, 1692, John Tuttle, grandson to Mr. Burrows.
 Nov. 20, 1692, Ann, daughter of John Breed.
 Nov. 27, 1692, Dorothy, daughter of John Parke of Preston.
 Dec. 18, 1692, James Ellis.
 March 5, 1693, Mary, daughter of Elisha Chesebrough.
 March 26, 1693, Sarah, daughter of John Denison.
 The same day, Thomas, son of Robart Stanton.
 April 2, 1693, Samuell, son of Samuell Frink.
 April 16, 1693, Desire, daughter of George Denison.
 The same day, Nathaniel, son of James Dean.

The same day, Henry, son of Henry Eloit.
May 7, 1693, Mercy, Sarah, and Hannah, daughters of John Morgan.
May 28, 1693, Benadam, son of Benadam Gallup.
June 11, 1693, Margrett, daughter of Ebenezer Billings.
July 2, 1693, Samuell, son of Samuell Richardson.
July 23, 1693, James, son of Caleb Pendleton.
The same day, Sarah, daughter of Caleb Pendleton.
Aug. 6, 1693, Samuell Lamb, and his wife Mercy, with their children, John, and Samuell.
Sept. 17, 1693, Martha, daughter of John Williams.
Oct. 29, 1693, Aaron, son of Samuell Fish.
The same day, John, son of John Brown. Sacrament.
Nov. 26, 1693, Daniell, son of John Denison, Jun.
Feb. 18, 1693, John Cally.
The same day, Thomas, Richard, Henry, and Elizabeth, children of Henry Stevens.
March 4, 1694, Hannah Blackman.
April 1, 1694, Daniell, son of Joseph Stanton, of Westerly.
The same day, Ann, daughter of John Breed.
April 8, 1694, Mary, daughter of Ebenezer Billings.
April 22, 1694, Lucia, daughter of Henry Stevens.
The same day, Thomas, son of John Yeomans.
June 24, 1694, Ann, daughter of William Marsh.
The same day, Ann, daughter of Samuell Lamb.
The same day, Elionor, daughter of Matthew Randall.
July 1, 1694, Rebecca, daughter of Gershom Palmer.
The same day, Elizabeth, daughter of Thomas Brown.
July 15, 1694, Jemima, daughter of Robert Parke, of Preston.
The same day, Judith, daughter of William Parke, of Preston.
The same day, Mary, daughter of Jonas Pickles.
July 22, 1694, Adam, son of Deliverence Blackman.
Aug. 12, 1694, Hannah, daughter of Joseph Palmer.
The same day, Deborah, daughter of Joseph Morgan, of Preston.
The same day, Mary, daughter of Benjamin Hewitt.
The same day, James, Frances, and Katherine, children of Thomas Fanning.
Aug. 19, 1694, Samuell, son of Samuell Utley.
Sept. 16, 1694, Andrew, son of Samuel Frink.
Oct. 7, 1694, Ebenezer Winter.
Oct. 15, 1694, Amos, son of William Walbridge, of Preston.
Oct. 21, 1694, Joseph, son of Henry Eloit.
The same day, William Brumby, and Elizabeth, daughter of Ebenezer Winter.
Oct. 28, 1694, Elihu, and Elisha, sons of Elisha Chesebrough; twins.
Nov. 18, 1694, Sarah, daughter of Nathaniel Chesebrough.
Dec. 9, 1694, Prudence, daughter of William Billings.
March 10, 1695, Joseph, son of Joseph Pemberton.
The same day, John, son of Fergus Macdowell.
April 1, 1695, Samuell, son of Elnathan Minor.
The same day, Thankfull, daughter of George Denison.
The same day, Mary, daughter of William Gallup.
April 15, 1695, John, son of John Frink, Jun.
April 23, 1695, Jonathan, son of James Dean.
May 5, 1695, Jonathan, son of John Brown.
May 26, 1695, William, son of John Gallup.
The same day, Ephraim, son of Ephraim Minor.
The same day, Deborah, daughter of John Williams.
The same day, Jemima, daughter of Ebenezer Billings.
June 2, 1695, Ann, Abigail, daughters of Daniel Shaw.
June 16, 1695, Mary, daughter of Daniel Mackey, husband to Dorothy Billings.

June 23, 1695, Jonathan, son of Eleazor Brown.
June 30, 1695, Thomas, son of Captain John Stanton, an adult.
The same day, John Culver, Jun., of N. London, an adult.
The same day, Abigail, daughter of John Culver, Sen., of New London, an adult.
The same day, Ann, daughter of Thomas Stanton.
July 7, 1695, Hannah, daughter of Caleb Pendleton.
July 14, 1695, Mary, wife of Samuell Chesebrough.
The same day, Samuell, and William, her sons.
Aug. 18, 1695, William, Edmond, and Jonathan, children of Edmund Fanning.
The same day, David, and Margarett, children of John Fish.
Sept. 2, 1695, John Meach.
The same day, Ebenezer, son of Samuell Lamb.
Sept. 8, 1695, William, son of William Thompson.
Oct. 6, 1695, Ann, daughter of Mr. Samuell Richardson.
The same day, Sarah, daughter of John Safford, of Preston, recommended from Ipswich.
Nov. 24, 1695, Elizabeth, daughter of Isaac Lamb, of Norwich Church.
Dec. 8, 1695, Joseph, son of Benadam Gallup.
Jan. 5, 1695, Edward, son of Edward Yeomans.
Feb. 7, 1695, Samuell, son of John Renalds.
The same day, Manassah, son of Elnathan Minor.
March 15, 1696, David, son of John Ayres.
April 5, 1696, Mercy, daughter of John Culver, Jun., of N. London.
May 16, 1696, Hannah, daughter of William Brumbly.
The same day, Mercy, daughter of Matthew Randall.
May 30, 1696, Mary, daughter of Ebenezer Witter.
June 7, 1696, Thomas, son of Thomas Stanton of Preston.
June 14, 1696, Benjamin, son of Joseph Palmer.
June 21, 1696, Matthias, son of William Parke, and John, son of John Yeomans.
July 6, 1696, Amos, son of John Hallam.
The same day, James, son of Samuell Utley.
July 13, 1696, Joanna, an Indian maid brought up by Capt. Denison.
July 19, 1696, Samuell, son of Ebenezer Williams.
The same day, Ann, daughter of Ephraim Herrick, of Preston.
Aug. 2, 1696, James, son of Eleazor Brown.
Aug. 9, 1696, Mellison, wife of John Yeomans.
The same day, Lucy, daughter of Robert Stanton.
Aug. 23, 1696, Mary, wife of Isaac Thompson.
The same day, Sarah, daughter of John Culver, Jun.
Aug. 30, 1696, Greenfield, son of Greenfield Laraby, of Preston.
Nov. 1, 1696, Benjamin, son of John Gallup.
The same day, John, son of Elisha Chesebrough.
Nov. 8, 1696, John, son of John Fish.
Nov. 23, 1696, Mary, and Sarah, daughters of Matthias Button.
Dec. 13, 1696, Joseph, son of Benjamin Hewitt.
Dec. 10, 1696, Sarah Cally.
The same day, The Church covenant was publickly read.
Jan. 30, 1696, James, son of Fergus Macdowell.
Feb. 28, 1696, Elnathan, son of Elnathan Minor.
March 7, 1697, Nicholas, son of John Frink, Jun.
The same day, Martha, daughter of — Ayres.
March 27, 1697, Robert, son of Robert Denison.
April 11, 1697, Deborah Parke.
April 19, 1697, Rachel, daughter of Lieut. John Morgan.
The same day, Ordure, his daughter.
May 16, 1697, Isaac, son of John Burrows.

The same day was the Sacrament.

May 23, 1697, Daniel, son of Thomas Brown.

The same day, Elizabeth, daughter of John Brown.

May 30, 1697, William, son of John Williams.

June 6, 1697, Caleb, son of Caleb Pendleton.

June 27, 1697, Increase, son of Ebenezer Billings.

July 18, 1697, Mary, daughter of John Breed.

Aug. 8, 1697, John, Richard, Susanna, and Ann Ellis, were baptized, being adult persons.

Aug. 15, 1697, Thomas, son of Ephraim Minor.

The same day, Josiah, son of Josiah Grant.

The same day, Mary, daughter of Isaac Thompson.

Sept. 5, 1697, Hannah, daughter of Nathaniel Chesebrough.

The same day, Elizabeth, daughter of John Randall.

Sept. 12, 1697, Daniel, son of Peter Davison, of Preston.

The same day, Elizabeth, wife of Josiah Haynes.

The same day, Elizabeth, and Hannah, her children.

The same day, Mica, daughter of Mical Lamber.

The same day, Hannah, daughter of Aaron Starke, of New London.

The same day, Hannah, daughter of Peter Davison, of Preston.

Sept. 26, 1697, Henry, son of Henry Walbridge.

Oct. 4, 1697, Jeremiah, son of Samuell Chesebrough.

Oct. 10, 1697, Deborah, daughter of Joseph Pendleton, of Westerly.

The same day, Robert, son of Robert Parke, of Preston.

Oct. 17, 1697, Hannah, wife of James Yorke, of Westerly.

The same day, Hannah, daughter of James Yorke.

Nov. 7, 1697, Mary, wife of Samuell Yeomans.

The same day, Samuell, Edward, Jonathan, Mary, Sarah, and Elinor, the children of Samuell Yeomans.

Nov. 28, 1697, Ebenezer, son of Daniel Palmetor.

The same day, Rebecca, daughter of Edward Yeomans.

April 10, 1698, Silas, son of Samuell Yeomans.

April 24, 1698, James, son of Samuell Frink.

The same day, Hannah, daughter of William Gallup.

May 1, 1698, Nathaniel, son of William Thompson.

The same day, Mabell, daughter of John Yeomans.

May 8, 1698, John, son of Robert Denison.

The same day, Jacob, son of Samuell Lamb.

The same day, Elizabeth, daughter of Joseph Babcock.

May 29, 1698, Elisha, son of William Brumly.

June 5, 1698, William, son of Lieut. John Morgan.

The same day, Esther, daughter of John Culver.

June 19, 1698, William Stark, and his wife Elizabeth.

The same day, Their children, William and Christopher.

The same day, Sarah, daughter of Joseph Palmer.

The same day, Allies, daughter of Isaac Lamb.

July 3, 1698, Daniel, son of Edward Culver, of Lebanon.

July 10, 1698, Margaret, daughter of Benadam Gallup.

July 17, 1698, Margaret, daughter of Isaac Wheeler, Jun.

The same day, Samuel, son of Joseph Stanton, of Westerly.

July 24, 1698, Beriah, an illegitimate son of Marcy Billings.

Aug. 14, 1698, Eleazer, son of Eleazer Brown.

The same day, Josiah, and Joseph, twins, ye sons of Ebenezer Witter, of Preston.

Sept. 19, 1698, Richard, son of Thomas Fanning.

The same day, Kathren, daughter of Samuel Richardson.

Oct. 9, 1698, William Wattles, owned ye Covenant, and his son William baptized.

Nov. 12, 1698, Sarah, wife of James Dean.

The same day, James, son of James Dean.
Nov. 27, 1698, Elizabeth, daughter of Gershom Rice, of Sudbury.
Jan. 10, 1699, Isaac, son of Isaac Thompson.
Feb. 26, 1699, John Stanton, and Joseph Stanton, adult persons.
March 19, 1699, Thankful, daughter of Ebenezer Billings.
March 26, 1699, Hannah, daughter of John Frinke.
April 16, 1699, Nathan, son of John Williams.
April 30, 1699, Dorothy, daughter of William Willcocks.
May 7, 1699, George, son of George Denison.
The same day, Elkina, son of Benjamin Hewit.
The same day, Rebecca, daughter of Elnathan Minor.
The same day, Hannah, daughter of Elihu Chesebrough.
May 14, 1699, John, son of Josiah Grant.
The same day, Priscilla, daughter of Thomas Brown.
May 28, 1699, Samuel, son of William Dugles, of Quonabaug.
The same day, Sarah, daughter of James Dean.
The same day, Hannah, wife of Ichabod Palmer owned the Covenant, and their daughter Lucy baptized.
June 18, 1699, Hannah, daughter of Ezekiel Maine.
June 25, 1699, James, son of Elisha Chesebrough.
The same day, Ebenezer, son of Ebenezer Williams.
The same day, Elizabeth, daughter of Caleb Pendleton.
July 9, 1699, Margary, daughter of John Morgan.
July 16, 1699, Nathaniel, son of Nathaniel Ayers.
The same day, Ruth Brown (a widow) owned ye Covenant, and her daughter Ruth baptized.
Aug. 6, 1699, Mary, wife of Joseph Gard, and Joseph, and Mary, children of Joseph Gard.
Aug. 19, 1699, Nathan, son of Samuel Fish.
Aug. 27, 1699, Joanna, daughter of Robart Denison.
Sept. 3, 1699, William Denison Jun., owned the Covenant.
The same day, his daughter Mary baptized.
Sept. 10, 1699, Katherine, wife of Jonathan Copp, owned the Covenant.
The same day, Katherine, Jonathan, Obedience, and Mary, the children of Jonathan Copp.
The same day, Mary, the daughter of Ephraim Minor.
Sept. 17, 1699, Daniel, son of Daniel Palmer.
Oct. 8, 1699, Benjamin Minor owned the Covenant.
Oct. 15, 1699, Annah, daughter of ye Rev^d. Mr. Salmon Treat of Preston, baptized.
The same day, Mary, daughter of Benjamin Minor.
Oct. 29, 1699, Hannah, daughter of Capt. Samuel Mason.
Dec. 30, 1699, John, son of William Thompson.
Jan. 21, 1699, 1700, Jonathan, son of John Ranalls.
March 3, 1700, Sarah, daughter of Samuel Yeomans.
March 17, 1700, Hannah, daughter of Samuel Frinke.
March 24, 1700, Thomas son of Isaac Wheeler.
March 31, 1700, John, son of John Breed.
April 7, 1700, Hiphzabath, daughter of William Brumly.
The same day, Thomas Shaw owned the Covenant, and Mary his daughter was baptized.
April 14, 1700, Hiphzabath, daughter of John Brown.
The same day, Abigail, daughter of Edward Yeomans.
April 21, 1700, Jonathan, son of Samuel Chesebrough.
The same day, Mary, daughter of Matthew Randall.
May 19, 1700, Sarah, daughter of John Yeomans.
June 30, 1700, Nathaniel, son of Nathaniel Chesebrough.
The same day, Anna, daughter of Eleazer Brown.
The same day, Mary, daughter of Samuel Richardson.

The same day, Rebecca, daughter of Joshua Wedge.
 July 7, 1700, Sarah, daughter of Samuel Utley.
 July 14, 1700, Nathaniel, son of Nathaniel Dewey. +
 The same day, Joanna, daughter of James York.
 July 21, 1700, Mary, daughter of Samuel Utley.
 The same day, John, son of John Culver.
 July 28, 1700, Hannah, daughter of Edmund Pendleton. —
 Aug. 4, 1700, John, son of William Wattles.
 Aug. 11, 1700, Thomas, son of Jeremiah Maine.
 Aug. 25, 1700, Elizabeth, daughter of Joseph Gard.
 Sept. 15, 1700, Esther, daughter of John Ayers.
 Sept. 22, 1700, Samuel, son of Isaac Thompson.
 Dec. 9, 1700, Benajah Williams, son of John Williams.
 Feb. 2, 1701, Sarah, daughter of Jonathan Copp.
 March 9, 1701, Sarah, daughter of Elihu Chesebrough.
 March 16, 1701, Nehemiah Palmer Jun., owned the Covenant, and had his son
 Saxton Baptized.
 The same day, Mary, daughter of Gearshom Lambert.
 March 30, 1701, William, son of William Chesebrough.
 The same day, Sarah, daughter of Joseph Pemberton.
 April 27, 1701, Joseph, son of Lieut. John Morgan.
 May 25, 1701, Temperance, daughter of William Gallup.
 The same day, Mary, daughter of John Randall.
 June 1, 1701, Elizabeth, wife of Theophilus Stanton.
 June 8, 1701, Thomas, son of John Frinke.
 June 15, 1701, Briant, son of Caleb Pendleton.
 July 22, 1701, Sarah, daughter of Joseph Minor.
 June 29, 1701, Hannah, daughter of Benjamin Hewit.
 July 6, 1701, Phebe, daughter of William Stark.
 The same day, Phebe, daughter of William Denison.
 July 20, 1701, Gardner, son of Robert Stanton.
 The same day, was ye sacrament and Brother John Burros and Brother
 Carary were admitted, having been suspended for offence to Saltonstall.
 July 27, 1701, Anna, daughter of William Willcocks, baptized.
 Aug. 3, 1701, Mary, daughter of Ezekiel Maine.
 Aug. 17, 1701, Jacob, son of Isaac Lamb.
 Aug. 24, 1701, Joseph, son of Shadrach Lampher.
 The same day it was voted in ye Church that those members that belong to
 New London, shall be dismissed from this Church to them.
 Aug. 31, 1701, Francis, son of James Dean.
 The same day, Lucy, daughter of Benadam Gallup.
 Sept. 7, 1701, Henry, son of Ephraim Minor, Jun.
 Nov. 16, 1701, Margeret, daughter of Joseph Stanton.
 Nov. 30, 1701, Joseph, son of Francis West.
 Dec. 7, 1701, Samuel, son of William Thompson.
 Jan. 11, 1702, Lydia, daughter of Daniel Palmer.
 March 1, 1702, Jabez, son of Elisha Chesebrough. Sacrament.
 March 22, 1702, Abigail, daughter of Isaac Thompson.
 April 19, 1702, Nathaniel, son of Robert Denison.
 May 17, 1702, Grace, daughter of Edward Yeomans.
 The same day, Hannah, daughter of Jeremiah Maine.
 May 24, 1702, Joseph, son of Joseph Pendleton.
 The same day, Theodiah, daughter of Ebenezer Williams.
 June 7, 1702, Jedediah, son of Samuel Frinke. The sacrament.
 The same day, Elisha, son of John Yeomans.
 June 14, 1702, Nehemiah, son of Daniel Palmer.
 The same day, Marcy, daughter of Benjamin Miner.
 The same day, John, son of John Randall.
 June 21, 1702, Susanna, daughter of Samuel Yeomans.

June 28, 1702, Ezekiel, son of Ezekiel Maine, Jr.
July 5, 1702, Mary Willey, an adult person.
July 12, 1702, Sarah, daughter of Samuel Fish.
Aug. 2, 1702, Mary, daughter of John Hill.
The same day, Thankfull, daughter of John Culver.
Aug. 9, 1702, Elizabeth, daughter of John Breed.
Aug. 16, 1702, Ebenezer, son of Eleazer Brown.
The same day, Eunice, daughter of John Williams.
The same day, Judith, daughter of Hannah Main.
Aug. 30, 1702, William Parks was baptized being adult, and his daughter
Hannah, and his son William.
The same day, Robart Parke and his wife, and their children Robart and
John.
The same day, Thomas and Tamzon, children of Luke Brumby.
The same day, Thomas Parke, an adult person.
The same day, Abigail, daughter of William Wattles.
Sept. 6, 1702, Hannah, wife of John Kegwin owned the Covenant and her
daughter Hannah baptized.
The same day, Humfry, son of Thomas Brown.
The same day, Mary, daughter of Edmund Pendleton.
Oct. 18, 1702, Christopher, son of James Dean.
The same day, William, son of Luke Brumby.
Nov. 8, 1702, Zachariah, son of John Frinke.
Nov. 22, 1702, David, son of Jonathan Copp.
Nov. 29, 1702, Mary, daughter of Ebenezer Harris, of Plainfield.
Dec. 6, 1702, Mary, wife of Samuel Church.
Dec. 14, 1702, Hannah Edwards, an adult.
Jan. 3, 1703, Sarah Dean, an adult person.
Jan. 10, 1703, Joseph, son of Nicholas Linds.
The same day, Ichabod, son of Ichabod Palmer.
Feb. 14, 1703, Ann, daughter of William Stanton.
March 28, 1703, Jerusha, daughter of Joseph Minor, Jun.
April 12, 1703, Joseph, son of Samuell Chesebrough.
The same day, David, son of William Chesebrough.
April 18, 1703, Elisha, son of Joseph Gard.
May 16, 1703, Theophilus, son of Lieut. John Morgan.
The same day, Thankfull, daughter of Lieut. Nathaniel Chesebrough.
May 30, 1703, Sarah, daughter of Isaac Thompson.
June 20, 1703, John and Thomas, sons of Thomas Shaw.
June 27, 1703, Grace, daughter of William Palmer.
July 11, 1703, Patience, daughter of Samuell Yeomans.
July 18, 1703, Jonathan, son of Joseph Palmer.
July 25, 1703, Sarah Edwards, an adult person.
The same day, Joseph, son of Mr. Isaac Bayley.
The same day, Thomas, son of Nehemiah Palmer.
The same day, William, son of William Willcocks.
Aug. 8, 1703, Isaac, son of William Parke.
Aug. 22, 1703, Ann, daughter of Caleb Pendleton.
Aug. 24, 1703, Ann, daughter of William Holdridge.
Oct. 24, 1703, Jerusha, daughter of John Ayers.
The same day, Rufus, son of Ephraim Minor, Jun.
Sept. 5, 1703, Manassah, son of Daniel Palmetor.
Feb. 27, 1704, Samuell, son of Samuell Church.
March 19, 1704, Jabez, son of Gershom Lambert.
March 27, 1704, Oliver, son of Josiah Grant.
The same day, Ammasa, daughter of Francis West.
April 2, 1704, Elizabeth, daughter of James Dean.
The same day, the Queen's Proclamation was read in publick.
April 16, 1704, David, son of John Seabury.

The same day, his daughter Patience.
April 23, 1704, Sarah, daughter of John Breed.
The same day, John, son of John Kegwin.
The same day, Andrew, son of Robert Denison.
May 14, 1704, Lydia, daughter of Jeremiah Main.
May 21, 1704, Oliver, son of Shadrach Lampher.
The same day, his daughter Ann.
May 28, 1704, Jerusha, daughter of Samuell Frink.
The same day, William, son of Joseph Pendleton.
June 5, 1704, Benjamin, son of Ebenezer Billings.
The same day, William Bently and his wife Mary owned the Covenant, and
their daughter Mary baptized.
June 12, 1704, Mary, daughter of Eleazer Brown.
June 19, 1704, Ann, daughter of James Noyes, Jun.
The same day, Ichabod, son of John Brown.
The same day, Silence, daughter of Ebenezer Williams.
July 9, 1704, John, son of John Seabury.
July 22, 1704, Daniel, son of Daniel Palmer.
The same day, William, son of Isaac Thompson.
July 30, 1704, Henry, son of Benjamin Hewit.
The same day, Dorothy, daughter of John Randall.
Aug. 6, 1704, Zebulon, son of Elisha Chesebrough.
Aug. 21, 1704, Martha, daughter of Robert Parke.
Sept. 17, 1704, Jedediah, son of William Thompson.
Sept. 24, 1704, Peter, son of Mathias Button, of Plainfield.
Dec. 3, 1704, Zerviah, daughter of Joseph Stanton.
Feb. 25, 1705, Elihu, son of Elihu Chesebrough.
The same day, Richardson, son of Elnathan Minor.
March, 1705, William, son of William Palmer.
April 19, 1705, Mary, daughter of John Frinke.
The same day, William, son of Joseph Gard.
May 13, 1705, Samuel son of Benjamin Shettleworth.
May 27, 1705, Jabez, son of James Dean.
The same day, Samuel, son of Jonathan Copp.
The same day, Ebenezer, son of Henry Cobb.
June 10, 1705, Mary, daughter of Joseph Miner, Jun.
June 17, 1705, Hopestill, wife of Daniel Shaw.
The same day, Abigaill, daughter of Thomas Shaw.
July 1, 1705, Daniel, son of Daniel Shaw.
The same day, Elizabeth, daughter of John Yeomans.
July 8, 1705, Jerusha, daughter of Nehemiah Palmer, Jun.
July 15, 1705, Mary and Priscilla, daughters of Samuell Chesebrough. ✓
July 29, 1705, John, son of Moses Palmer.
The same day, Patience, daughter of Ezekiel Main, Jun.
Aug. 12, 1705, Joseph Bennet and his wife, being adults, and owning the Cov-
enant, and submitted unto discipline and baptized.
The same day, Joseph, and Jerusha, children of Joseph Bennet.
The same day, William, son of William Stanton.
Sept. 16, 1705, Jemima, daughter of William Willcocks.
Sept. 30, 1705, Sarah, daughter of Samuel Richardson.
Nov. 4, 1705, Elnathan, son of Daniel Palmeter.
Nov. 18, 1705, Elizabeth, daughter of Robert Parks.
The same day, Bridget, daughter of Lieut. Ephraim Miner.
Jan. 20, 1706, Amie, daughter of Ebenezer Allyn.
March 3, 1706, Ebenezer and Elizabeth, twin children of Ebenezer Billings.
March 10, 1706, Mary, daughter of Isaac Bayley.
April 14, 1706, Sarah, daughter of Robert Denison.
The same day, John, son of Richard Wheeler.
The same day, Joshua, son of Joshua Pendleton.

The same day, Daniel Denison's daughter Mary.
 April 27, 1706, Daniel Palmeter, an adult person.
 May 19, 1706, John and Rachell, children of Capt. John Mason.
 June 10, 1706, Mary Carder, publicly owned the covenant.
 The same day, Mary, daughter of Richard Carder baptized.
 The same day, Lydia and Rachell, his daughters.
 June 14, 1706, Prudence, daughter of John Brown.
 The same day, Elionor Pendleton made public confession.
 July 29, 1706, Nathaniel, son of Isaac Thompson, baptized.
 The same day, Prudence, daughter of Ichabod Palmer.

Aug. 3, 1706, Jemima, daughter of Jonathan Wiat, of Westerly.
 Aug. 17, 1706, Abigail, daughter of John Randall.
 Oct. 13, 1706, Comfort, son of Daniel Shaw.
 The same day, Sarah, daughter of Jeremiah Main.
 Nov. 10, 1706, Nathaniel, son of Samuell Chesebrough, Jun.
 The same day, Mary Edwards, widow.
 The same day, John, son of Thomas Edwards, deceased.
 Dec. 22, 1706, Ann Edwards, an adult person.
 The same day, Elias, son of Samuell Frink.
 The same day, Desire, daughter of John Breed.
 The same day, Elizabeth, daughter of Thomas Noyes.
 The same day, Clement, son of Benjamin Minor.
 The same day, Sarah, daughter of Benjamin Shettleworth.
 The same day, Elihu, son of William Palmer, all these at the house of Deacon Gershom Palmer.

Jan. 12, 1707, Abigail, wife of James Minor.
 The same day, James, son of James Minor.
 Jan. 26, 1707, Thomas, son of William Chesebrough.
 Feb. 16, 1707, Amie, daughter of Moses Palmer.
 March 16, 1707, Zebulon, son of Francis West.
 March 23, 1707, Mrs. Sarah Fitch, owned the Covenant.
 The same day, Judith and Sarah, daughters of Joseph Fitch, baptized.
 April 6, 1707, Mrs. Daniel Eldredge, wife of Capt. Daniel Eldredge, owned the Covenant, and was baptized.
 The same day, James, Thomas, Freelove, Hannah, and Sarah, children of Capt. Daniel Eldredge.
 April 27, 1707, Ann, daughter of Samuel Chesebrough.
 The same day, Sarah, daughter of Joseph Stanton.
 The same day, Daniel, son of Samuel Church.
 The same day, Tamzon, wife of Edward Willcocks, of Westerly, owned the Covenant, and baptized.

May 18, 1707, Nehemiah, son of Nehemiah Palmer.
 The same day, Abigail, daughter of Gershom Lambert.
 The same day, Sarah, daughter of William Parke.
 The same day, Stephen, son of Joseph Bennet.
 May 25, 1707, Jonathan Wiat, and his son Jonathan.
 June 15, 1707, Mellison, daughter of John Yeomans.
 June 22, 1707, Ebenezer Billings, Jr., and his wife Phebey owned the Covenant.
 The same day, Abigail, daughter of Ebenezer Billings.
 July 13, 1707, John, son of James Dean.
 July 27, 1707, Benjamin Ellis, and Susanna Hoals, adults.
 The same day, Samuell, son of Daniel Palmer.
 The same day, Mary, daughter of Henry Cobb.
 Aug. 3, 1707, Sarah Packer, an adult person.
 Aug. 17, 1707, Samuell, son of Capt. John Mason.
 Aug. 30, 1707, Lydia, daughter of Samuel Utley.
 Sept. 7, 1707, Nathan, son of Capt. Nathaniel Chesebrough.
 Sept. 30, 1707, Ann, daughter of Nathaniel Ayres.

Oct. 5, 1707, Ann, daughter of Isaac Thompson.
 Oct. 13, 1707, Joseph Gard, an adult.
 Oct. 26, 1707, Richard Chapman, an adult.
 ✓ The same day, Amie, daughter of Jonathan Copp.
 Nov. 9, 1707, Daniel Gard, an adult.
 The same day, William, son of William Bently.
 Dec. 1707, Mary, wife of John Wells, and Mary, wife of Richard Ellis, and Mary Eldridge, adult.
 Feb. 9, 1708, Rebecca, daughter of Elisha Chesebrough.
 The same day, Ann, daughter of Daniel Palmetor.
 March 21, 1708, Daniel, son of Daniel Denison.
 The same day, Ann, daughter of Robart Denison.
 April 8, 1708, Joanna, wife of David Hilliard.
 The same day, Deborah, William, Priscilla, and John, children of David Hilliard.
 The same day, Content, daughter of Benjamin Hewitt.
 May 2, 1708, James, son of Docter James Noyes.
 The same day, Jonathan, son of Richard Wheeler.
 The same day, Grace, daughter of Joseph Minor, Jun.
 The same day, Abigail, daughter of Samuell Frink.
 May 16, 1708, Judith, daughter of Jonathan Palmer.
 The same day, Sarah, daughter of John Randall.
 June 6, 1708, Joseph, son of John Frink.
 The same day, Mary and Joanna, daughters of Christopher Miner.
 June 26, 1708, Simeon, son of Lieut. Ephraim Minor.
 The same day, Bartholomew, son of Robart Coats.
 The same day, Hannah and Patience, daughters of Eleazer Brown.
 July 11, 1708, Lucretia, daughter of Samuell Rogers.
 July 18, 1708, Jeremiah, son of Jeremiah Main.
 July 25, 1708, Joseph, son of Robert Parks.
 Aug. 1, 1708, James Babcock, an adult.
 The same day, James, son of James Babcock.
 The same day, Dorothy, daughter of Thomas Noyes.
 Aug. 8, 1708, Elizabeth, daughter of William Davenport.
 Aug. 1, 1708, William Sanford of Newport, an adult.
 The same day, Thankfull, daughter of William Sanford.
 Jan. 2, 1709, Joseph, son of John Breed.
 Jan. 1709, Mary, daughter of William Willocks.
 Feb. 27, 1709, Robert, son of Daniel Shaw.
 April 10, 1709, Sarah, daughter of William Stanton.
 The same day, Prudence, daughter of Peter Randall.
 April, 1709, John, son of Ebenezer Billings.
 April 24, 1709, Amos, son of Samuell Chesebrough.
 May 8, 1709, Elias, son of Isaac Thompson.
 The same day, Mary, daughter of Jonathan Palmer.
 May 15, 1709, Thomas Bellan, an adult.
 The same day, Judith, daughter of Joseph Gard.
 May 22, 1709, Elijah, son of Jonathan Wiat.
 June 19, 1709, Christopher, son of Francis West.
 July 10, 1709, Alitheia, daughter of — Coggill, of Saybrook.
 July 31, 1709, Dorothy and Amie, daughters of Gershom Cottrell.
 The same day, Daniel, son of Daniel Badger.
 Aug. 7, 1709, Hannah, wife of Henry Jones.
 The same day, Stephen, son of Nehemiah Palmer, Jun.
 The same day, Elijah, Mary, and Samuell, children of Henry Jones.
 — 1709, Jemima, daughter of Captain John Mason.
 The same day, James, son of William Parks.
 The same day, Sarah, daughter of Joseph Bennet.
 Sept. 4, 1709, Richard, son of Richard Ellis.

The same day, Nathan, son of John Randall.
The same day, Katherine Dodge, of Block Island, an adult.
Sept. 25, 1709, William, an illegitimate son of Sarah Ellis.
Oct. 30, 1709, Abigail, daughter of Moses Palmer.
Nov. 28, 1709, Oliver, son of David Hilliard.
Dec. 4, 1709, Thomas, son of Robert Denison.
The same day, John, son of Jonathan Copp.
Dec. 18, 1709, Daniel, son of Ichabod Palmer.
Jan. 22, 1710, Charles, son of James Miner.
The same day, Patience, daughter of Samuel Rogers.
Feb. 13, 1710, William Steward, an adult person.
March 13, 1710, George Plumb and his wife Prudence, and Lemuel Richardson owned the Covenant.
The same day, Prudence, daughter of George Plumb, baptized.
March 26, 1710, Beebee, son of Daniel Denison.
The same day, Mehitabel, wife of Lemuel Richardson owned ye Covenant.
The same day, Mehitabel, daughter of Lemuel Richardson baptized.
April 9, 1710, John Bennit, and Mary Parke, widow, owned the Covenant in publick, and both baptized.
The same day, John Bennit, Jun. and Samuel Bennit, owned the covenant in publick, and were baptized, all adults.
The same day, John Parke, Jun., an adult.
The same day, Thomas, Joseph, Elizabeth, Isaac, and Nathan, children of John Bennit.
The same day, Nathaniel, son of Capt. John Swan.
The same day, Nathaniel, son of James Babcock, Jun.
April 16, 1710, Thomas, son of Thomas Noyes.
May 7, 1710, Deborah, daughter of Robart Parke.
The same day, Lydia, daughter of Elihu Chesebrough.
May 14, 1710, Thomas, son of Lieut. John Jackson, of Newtown.
The same day, Lieut. John Jackson's wife owned the Covenant.
The same day, Abigail, daughter of William Chesebrough, baptized.
May 21, 1710, Benajah, son of James Dean.
May 28, 1710, Henry, son of Henry Cobb.
The same day, Mary, daughter of Isaac Thompson.
The same day, Walter, son of Benjamin Hewitt, Jun.
The same day, John Dow owned the Covenant in publick
June 18, 1710, John, son of John Dow, baptized.
June 25, 1710, Peter, son of Richard Ellis.
The same day, Ichabod, son of Ezekiel Main.
The same day was the Sacrament.
July 2, 1710, Benjamin, son of John Frinke.
The same day, Sarah, daughter of Samuel Denison.
July 16, 1710, Joannah, daughter of Benjamin Miner.
July 23, 1710, Joseph, and Prudence, children of Joseph Denison.
July 30, 1710, Bridget, daughter of James Noyes.
The same day, Rebecca, daughter of Daniel Palmer.
Aug. 13, 1710, Dorothy, daughter of Joseph Stanton.
The same day, Jeremiah, son of Samuel Utley.
Aug. 20, 1710, Jonathan, son of Samuel Church.
Sept. 3, 1710, Richard, son of Richard Wheeler.
The same day, Mary, daughter of Richard Stevens.
The same day, Mary, daughter of Thomas Hollioak.
Oct. 22, 1710, Mary, daughter of Samuel Chesebrough.
Nov. 19, 1710, John, son of Samuel Hinckley.
The same day, Samuel, son of, and Martha, Joannah, and Mary, daughters of Samuel Hinckley.
Nov. 26, 1710, John, son of Joseph Hunt, the glazier.
Dec. 2, 1710, William, Ann, Lucy, and Abigail, children of William Denison.

Dec. 10, 1710, Marcy, daughter of Samuel Parks.
 Jan. 21, 1711, Jedediah, son of Elisha Chesebrough.
 March 5, 1711, Thomas, son of Thomas Miner.
 The same day, Silvanus, and Hannah, children of Thomas Miner.
 March 12, 1711, Stephen, son of Ephraim Minor.
 March 19, 1711, Bethia, daughter of John Breed.
 The same day, Hannah, daughter of Jonathan Palmer.
 The same day, Sarah, daughter of Ephraim Fellows.
 The same day, Jemima, daughter of Daniel Shaw.
 March 26, 1711, Bridget, daughter of Joseph Miner, Sen.
 April 22, 1711, Joseph, son of Joseph Fitch.
 May 6, 1711, Abigail, daughter of Jonathan Wiat.
 May 20, 1711, Richard, son of John Kegwin.
 The same day, Hephzabeth, daughter of Jeremiah Main.
 The same day, Sarah, daughter of Richard Chapman.
 May 27, 1711, Wait, son of William Palmer.
 The same day, Samuel, son of Lemuell Richardson.
 The same day, Ebenezer, son of Ebenezer Billings, Jun.
 The same day, Gershom, son of Gershom Holdredge.
 June 3, 1711, Thankfull, daughter of Benjamin Hewitt.
 The same day, Elizabeth, daughter of Young Werden.
 June 10, 1711, Daniel, son of Joseph Gard.
 July 1, 1711, Joseph, son of Cyprian Whipple.
 The same day, Mary, daughter of Cyprian Whipple.
 The same day, Prudence, daughter of William Stanton.
 July 22, 1711, David, son of James Dean.
 The same day, Enoch, son of Daniel Badger.
 Aug. 12, 1711, Lucy, daughter of Lieutenant Robert Denison.
 The same day, Joseph, son of David Hilliard.
 The same day, John, son of Theophilus Baldwin.
 Aug. 19, 1711, Mary, daughter of Nicholas Cottrell.
 Aug. 26, 1711, Amie, daughter of William Willcocks.
 Sept. 9, 1711, Marcy, daughter of William Denison, Jun.
 The same day, William Denison, owned the Covenant publickly.
 Sept. 30, 1711, Pelathiah, son of Frances West baptized.
 The same day, Samuel, son of William Parks.
 Nov. 11, 1711, Mary, daughter of John Yeomans.
 Nov. 18, 1711, Abijah, son of Nehemiah Palmer, Jun.
 Nov. 25, 1711, Dorothy, daughter of Moses Palmer.
 Dec. 2, 1711, Peter, son of Peter Randall.
 Jan. 6, 1712, Lydia Anderson, an adult person.
 March 16, 1712, Daniel, son of James Miner.
 March 23, 1712, Benjamin, son of Robert Parks.
 April 13, 1712, Samuel, son of Samuel Rogers; of Westerly.
 The same day, Mary, daughter of Thomas Noyes.
 The same day, Barrandal, daughter of Joseph Denison.
 The same day, Zerviah, daughter of John Miner.
 The same day, John Miner owned the Covenant in publick.
 The same day, Sarah, daughter of Joseph Palmer, baptized.
 May 8, 1712, Rebecca, daughter of Elihu Chesebrough.
 May 11, 1712, Rachell, daughter of Daniel Denison.
 May 18, 1712, Elias, son of James Babcock.
 June 2, 1712, Mary, wife of Samuel Yeomans.
 The same day, Mehitabel, daughter of John Brown.
 The same day, Thankfull, daughter of Samuel Hinckley.
 The same day, Mary, daughter of Samuel Yeomans.
 June 22, 1712, Joseph, son of Joseph Stanton.
 June 29, 1712, Ichabod, son of John Randall.
 July 13, 1712, Barrandal, daughter of Samuel Stanton, Jun.

The same day, Nathan, son of Benjamin Hewitt, Jun.
July 19, 1712, Zebulon, son of Elisha Chesebrough.
The same day, Joseph, son of Joseph Miner.
July 27, 1712, Asa, son of John Swan.
The same day, Elizabeth, daughter of Thomas Holioak.
The same day, John, son of William Bently, of Lebanon.
Aug. 3, 1712, Thomas, son of John Kegwin.
Aug. 24, 1712, Ann, daughter of Samuel Chesebrough.
Oct. 5, 1712, Mercy Dunbar's children were baptized, she having owned ye
Covenant, the same day. Her children were Thankful, and Mary.
Oct. 26, 1712, Joannah, daughter of Samuel Parker.
Nov. 2, 1712, Minor, son of Josiah Grant.
Dec. 7, 1712, Prudence, daughter of Richard Wheeler.
Dec. 22, 1712, Dorothy, daughter of James Noyes.
Feb. 8, 1713, Hannah, daughter of Ephraim Miner.
March 1, 1713, Abigail, daughter of Daniel Palmeter.
May 3, 1713, Richard, son of Daniel Eldredge.
May 10, 1713, Abigail, daughter of Samuel Gustin.
May 17, 1713, James, son of Captain John Mason.
The same day, Tabitha, daughter of Daniel Badger. —
May 24, 1713, Dorothy, daughter of William Holdredge.
The same day, Dorothy, daughter of David Hilliard.
The same day, Hannah, daughter of William Wheeler.
May 31, 1713, Peter, son of Peter Randall.
June 14, 1713, Samuell, son of Samuell Denison.
June 21, 1713, Bridgit, and Susanna, daughters of Isaac Thompson.
June 28, 1713, Ann Bell, an adult person.
July 6, 1713, Alice Amos, an adult person.
The same day, Patience Stuart, an adult person.
July 26, 1713, Hannah, daughter of Jonathan Palmer.
Aug. 2, 1712, Mary, daughter of Moses Palmer.
Aug. 23, 1713, Thomas, son of William Stanton.
Sept. 6, 1713, William, son of Cyprian Whipple.
The same day, Nathaniel, son of Ephraim Fellows.
Oct. 11, 1713, Rufus, son of Daniel Palmer.
Oct. 24, 1713, Deborah, daughter of John Ellis.
The same day, Thankful, daughter of Henry Jones.
The same day, Hannah, and Phebe, daughters of Joseph Bennet.
Nov. 15, 1713, Sarah, daughter of William Willcocks.
Nov. 29, 1713, Martha, daughter of Jonathan Wiat.
Jan. 17, 1714, Priscilla, daughter of Theophilus Baldwin.
Feb. 7, 1714, John Gustin, an adult person, was baptized, owning the Cove-
nant in publick.
Feb. 14, 1714, Elizabeth, daughter of John Gustin.
March 21, 1714, Mary, daughter of Joseph Palmer.
The same day, William, son of John Frink.
March 28, 1714, Thrustum, son of Margaret Billings.
April 4, 1714, Isaac, son of William Wheeler.
The same day, Abigail, daughter of John Ford.
The same day, Jonathan, son of Thomas Miner.
May 9, 1714, Thankful, daughter of James Dean.
May 16, 1714, Thomas Shaw, owned the Covenant in publick.
The same day, Joseph, son of Thomas Shaw, baptized.
The same day, Thankful, daughter of John Frink.
The same day, Sarah, daughter of John Randall.
The same day, Mary, daughter of John Clark.
May 23, 1714, Thankfull, daughter of Samuel Rogers, of Westerly.
May 30, 1714, Joseph Page and Mary, his wife, owned the Covenant in pub-
lick.

The same day, Hannah, daughter of Joseph Page.
 June 6, 1714, James, son of Thomas Noyes.
 The same day, Amos, son of Joseph Denison.
 The same day, Elizabeth, daughter of Samuel Denison.
 The same day, Phebe, daughter of Ebenezer Billings.
 July 10, 1714, Thankfull, daughter of Nehemiah Palmer.
 The same day, Mary, daughter of John Jamison.
 July 11, 1714, Sarah, daughter of James Babcock, Jun.
 July 25, 1714, Ebenezer, son of John Yeomans.
 Aug. 8, 1714, Elisha, son of Elihu Chesebrough.
 Aug. 28, 1714, Benjamin Palmer's confession was publickly read.
 Sept. 5, 1714, Allin, son of John Breed, baptized.
 Nov. 7, 1714, Samuel Parker and David Badger were dismissed unto the ~~—~~
 Coventry church.
 Nov. 21, 1714, Samuel, son of Samuel Yeomans, baptized.
 Jan. 9, 1715, Mary, daughter of William Chesebrough.
 Feb. 20, 1715, John, son of Joseph Stanton.
 • The same day, Lucy, daughter of Daniel Denison.
 April 3, 1715, Samuel Frink owned the Covenant in publick.
 The same day, Samuel, son of Samuel Frink, baptized.
 April 10, 1715, Samuel, son of Ephraim Miner.
 April 17, 1715, Robert, son of Gershom Holdredge.
 April 2, 1715, Sarah, daughter of James Noyes.
 The same day, John, son of John Lambart.
 May 1, 1715, Esther, daughter of William Denison.
 May 15, 1715, Abigail, daughter of James Minor.
 The same day, Elias, son of Ichabod Palmer.
 The same day, Irena, daughter of Jonathan Palmer.
 June 12, 1715, Abijah, son of Captain John Mason.
 The same day, Sarah, daughter of Samuell Stanton, Jun.
 The same day, Elizabeth, daughter of John Swan.
 The same day, Elioner, daughter of Nicholas Cotrell.
 July 10, 1715, William Billings and his wife made a public confession.
 The same day, Stephen, son of Stephen Richardson baptized.
 The same day, Gershom, son of Benjamin Hewitt, Jun.
 July 17, 1715, Moses, son of Moses Palmer.
 The same day, Benajah, son of William Billings, Jun.
 July 31, 1715, Joshua, son of Isaac Thompson.
 The same day, Nathaniel, son of Ebenezer Williams.
 Aug. 14, 1715, Benjamin, son of John Randall.
 Aug. 21, 1715, Nathaniel, son of Jeremiah Main.
 The same day, Anna, daughter of Jeremiah Main.
 The same day, Hannah, daughter of Richard Stevens.
 The same day, Elizabeth, daughter of John Kegwin.
 Aug. 28, 1715, Elizabeth, daughter of James Babcock, Jun.
 Sept. 11, 1715, John, son of John Clarke.
 The same day, Elizabeth, daughter of Hannah and Jno Gifford of Norwich.
 Sept. 18, 1715, Rachell, daughter of William Davenport.
 Oct. 9, 1715, Sarah, daughter of Samuell Chesebrough.
 Nov. 6, 1715, Abigail, daughter of Robert Denison.
 The same day, Sarah, daughter of John Ellis.
 The same day, Hezekiah, son of Shadrach Lampher.
 Nov. 20, 1715, Hulda, daughter of Daniel Palmer.
 Feb. 12, 1716, Sanford, son of Thomas Noyes.
 March 16, 1716, Joanna, daughter of Samuel Denison.
 April 22, 1716, William, son of John Noyes.
 The same day, Benoni, son of David Hilliard.
 The same day, Ann, daughter of William Wheeler.
 The same day, Sarah, and Martha, daughters of Isaac Williams.

The same day, Isaac Williams, and his wife Sarah owned the Covenant.
 April 29, 1716, Mary, daughter of Samuell Rogers, of Westerly, baptized.
 May 20, 1716, John, son of Jereniah Main.
 June 3, 1716, Joseph, son of Elisha Avery.
 June 24, 1716, Thankfull, daughter of William Billings.
 July 15, 1716, John, son of John Minor.
 Aug. 5, 1716, Grace, daughter of Ebenezer Billings, Jun.
 Aug. 12, 1716, Jedediah, son of Henry Stevens, Jun.
 The same day, Nathan, son of Joseph Denison.
 Sept. 9, 1716, Nathaniel, son of Joseph Stanton.
 The same day, Prudence, daughter of Elisha Chesebrough.
 Sept. 17, 1716, Daniel Eldredge owned the Covenant, and his children Abigail, and Zerviah, were baptized.
 The same day, Freelove, daughter of James Minor.
 Sept. 30, 1716, Gershom, son of John Breed.
 Oct. 7, 1716, Mercy, daughter of Samuell Hinckly.
 The same day, Elizabeth, wife John Jamison, owned the Covenant.
 The same day, Margrett, daughter of John Jamison, baptized.
 Oct. 21, 1716, Zipporah, daughter of James Billings.
 The same day, Priscilla, daughter of John Peirson.
 Nov. 12, 1716, Patience, daughter of Richard Stevens.
 Nov. 14, 1716, Robert, son of Thomas Stanton, Jun.
 Nov. 25, 1716, Amie, daughter of Israel Hewitt.
 Dec. 30, 1716, Theophilus, son of Theophilus Baldwin.
 April 28, 1717, Benadam Gallup, and his wife, owned the Covenant in publick.
 The same day, Benadam, son of Benadam Gallup, baptized.
 The same day, Elizabeth, daughter of Mordecai and Mercy Dunbar.
 May 12, 1717, John, son of Daniel Denison.
 The same day, William, and Nathan, sons of William Willcocks.
 The same day, Gershom, son of John Lambert, and Prudence, daughter of Isaac Thompson.
 May 19, 1717, Sanford, son of Thomas Noyes.
 The same day, Daniel, son of Joseph Bennett.
 June 2, 1717, Martha, daughter of William Wheeler.
 The same day, Love, daughter of Jonathan Palmer.
 The same day, William, son of William Denison.
 June 23, 1717, Elipha, daughter of James Noyes, Jun.
 June 30, 1717, Esther, daughter of John Frink.
 July 7, 1717, Benjamin Hewitt, son of Benjamin Hewitt, Jun.
 The same day, Nicholas, son of Nicholas Cotrell.
 The same day, Samuell, son of John Clarke.
 The same day, Mary, daughter of Samuell Stanton, Jun.
 The same day, Joanna, daughter of William Stanton.
 July 24, 1717, William, son of Samuell Yeomans.
 July 31, 1717, Rebecca, daughter of John Randall.
 The same day, Mary, daughter of John Kegwin.
 July 28, 1717, Hannah, wife of George Palmer owned the Covenant, and her children Christopher, and Zebulon, were baptized.
 Aug. 4, 1717, Jonathan Rood, and his wife Mary, made publick confession, and Jonathan was baptized, (an adult person).
 Sept. 1, 1717, Joseph, son of George Palmer.
 The same day, Mary, daughter of John Brown.
 The same day, Nathan, son of William Stuart.
 Sept. 29, 1717, Grace, daughter of Samuel Rogers of Westerly.
 The same day, Elizabeth, daughter of Joseph Page.
 Oct. 13, 1717, George, son of Captain Robart Denison.
 The same day, —— daughter of John Ellis.
 Nov. 17, 1717, Abigail, daughter of Elisha Chesebrough.

Nov. 24, 1717, Phebe, daughter of Joseph Palmer.
 Feb. 9, 1718, Jabez Rood, and his son Asa.
 Feb. 2, 1718, Elisha, son of Ebenezer Williams.
 Feb. 9, 1718, Jabez Rood, an adult person, owned the Covenant.
 March 2, 1718, Mary, daughter of Jonathan Wiat, baptized.
 March 23, 1718, Isaac, son of Samuell Frinke.
 The same day, Isaac, son of Isaac Williams.
 May 5, 1718, Submit, daughter of Moses Palmer.
 The same day, Rachell, ye daughter of William Davenport.
 May 25, 1718, John, William, Desire, and Thankfull, children of John Williams.
 The same day, Richardson, son of William Avery.
 The same day, William Avery and his wife owned the Covenant.
 The same day, Elisha, son of Elisha Avery, baptized.
 June 1, 1718, William Coats and his wife owned the Covenant, and Experience, their daughter, baptized.
 June 22, 1718, Samuell, son of Samuell Gustin.
 The same day, Elizabeth, daughter of Thomas Shaw.
 The same day, Israel, son of Thomas Shaw.
 July 6, 1718, John, son of John Noyes.
 July 13, 1718, David, son of Nehemiah Palmer.
 The same day, Mary, daughter of Nehemiah Palmer.
 July 20, 1718, Miriam, daughter of Ezekiel Main, Jun., deceased, now brought up by Mr. Fish.
 The same day, Nathaniel Gallup and his wife owned the Covenant publickly.
 July 27, 1718, Nathaniel, son of Nathaniel Gallup, baptized.
 The same day, was the Sacrament.
 The same day, Abigail Hilliard, an adult person, owned the Covenant, and was baptized.
 Aug. 3, 1718, Joanna, daughter of Joseph Denison.
 Aug. 17, 1718, Lydia, daughter of Daniel Palmer.
 Aug. 24, 1718, Thankfull, daughter of Thomas Stanton, Jun.
 Aug. 31, 1718, Walter, son of Walter Palmer.
 The same day, Mary, daughter of Shadrach Lampher.
 Sept. 28, 1718, Mary, daughter of William Billings.
 The same day, Elizabeth, daughter of Jonathan Roads.
 Oct. 12, 1718, Jeremiah, son of John Peirson.
 The same day, Ann, daughter of James Minor.
 Oct. 19, 1718, Gideon, son of Gideon Cobb.
 Nov. 2, 1718, Ann, daughter of Ebenezer Billings, Jun.
 The same day, George Denison, and his wife Lucy, owned ye Covenant.
 The same day, Ann, daughter of George Denison baptized.
 Feb. 1, 1719, Isaiah, son of James Babcock, Jun.
 March 29, 1719, Silvester, son of Theophilus Baldwin.
 April 5, 1719, Prudence, daughter of Daniel Denison.
 April 12, 1719, Esther, daughter of Benadam Gallup.
 April 19, 1719, Hannah, daughter of William Denison 2nd.
 The same day, Amos Hallam owned ye Covenant.
 April 26, 1719, Was the Sacrament administered.
 The same day, Mr. Joseph Noyes preacht from 1 Peter ii. 7.
 May 3, 1719, Abigail, daughter of John Lambert baptized.
 The same day, Abijah, son of Benjamin Hewitt.
 The same day, Zerviah, daughter of Israel Hewitt.
 The same day, Bridget, daughter of William Stanton.
 May 17, 1719, Rebecca, daughter of Thomas Noyes.
 The same day, Mabel, daughter of John Yeomans.
 May 24, 1719, Prudence, daughter of Jonathan Palmer.
 May, 1719, Content, daughter of John Jamison.
 May, 1719, Tamer, an adult woman, owned ye Covenant, and was baptized.

June 21, 1719, Richard, son of Richard Stevens.
 July 5, 1719, Hallit, son of Henry Cobb.
 July 12, 1719, Samuel, son of Samuel Stanton.
 July 19, 1719, Esther, daughter of John Clarke.
 Aug. 16, 1719, Isaac, son of Ephraim Fellows.
 Aug. 23, 1719, John, son of Daniel Shaw.
 Aug. 30, 1719, George, son of George Palmer.
 Oct. 25, 1719, Peter, son of Jeremiah Main.
 The same day, Oliver, son of William Stuart.
 The same day, Was the Sacrament.
 Nov. 1, 1719, Rufus, son of Jabez Rood.
 Nov. 22, 1719, Joseph, son of Joseph Palmer.

The 18th day of December, 1719, The Reverend Mr. James Noyes was taken sick and so continued until the 30th day of the same month, (he dyed) he having served in the publick ministry in this place fifty-five years and six months. He lived much desired, and dyed much lamented.

Rev. James Noyes' baptisms, 1176.

BAPTISMS AFTER THE DEATH OF REVEREND MR. NOYES, AND BEFORE
 THE ORDINATION OF REVEREND EBENEZER ROSSETER.

Feb. 28, 1720, Elizabeth, daughter of William Steall, was baptized, by Reverend Mr. Samuell Eastorbrooks, Pastor at Canterbury.
 June 19, 1720, Mr. Eliphilet Adams, Pastor of ye Church of Christ at New London, being desired of this Church to come, & baptized John, son of Nathanael Gallup, Rebecca, daughter of Moses Palmer, Prudence, daughter of Thomas Miner, Mercy, daughter of John Williams, Thomas, son of Thomas Shaw, and Daniel, and Mary, children of Richard Ellis.
 The same day, He administered the Sacrament.
 May 21, 1721, Mr. John Prentice, Pastor at Lancaster was at Stonington, and Preacht in ye afternoon and with leave of ye Church administered the Sacrament, and baptized Joseph, son of John Noyes, and David, son of Samuel Frinke.
 June 23, 1721, Mr. Samuel Whiting, Pastor of ye Church of Christ at Windham Preacht. A Lecture, and baptized Daniel, son of Daniel Denison, Oliver, son of James Babcock, and Benadam, son of William Denison.
 Nov. 12, 1721, The Reverend Mr. Salmon Treat, Pastor of ye Church at Preston Preacht at Stonington, and baptized Abigail, daughter of Thomas Noyes.
 Jan. 30, 1722, By a vote of ye Church was ye day for Humiliation and Prayer, ye Elders present, was Mr. Samuel Wells, Mr. Joseph Coyte, and Mr. Ephraim Woodbridge.
 Mr. Ephraim Woodbridge, Pastor of ye Church in Groton, baptized Jabez, son of James Chesebrough, Lucy, daughter of Elisha Chesebrough, Nathan, son of Isaac Williams, and Lucy, daughter of George Denison. ✕
 April 26, 1722, Being a day of General Fast in this Collony, Mr. Stephen Williams, Pastor of a Church in, —— baptized Lois, daughter of Moses Palmer, Frances, daughter of Joseph Palmer, Mary, daughter of Thomas Stanton.
 May 6, 1722, Reverend Mr. Ephraim Woodbridge, Pastor of ye Church in Groton, baptized Joshua, son of William Stanton, Thomas, son of John Williams, Andrew, son of Samuel Stanton, Jun., and Prudence, daughter of Samuel Chesebrough, Second.
 Oct. 14, 1722, Mr. Robart Stanton, Pastor of a Church in Salem, baptized Elizabeth, daughter of Thomas Stanton.
 Oct. 30, 1722, Reverend Mr. Woodbridge, baptized Margaret, daughter of Samuel Frinke.
 May 13, 1722, Mr. Nehemiah Hobart, baptized Joseph, son of Joseph Page, Amos, son of Samuel Yeomans, Prudence, daughter of Richard Stevens.

MARRIAGES BY REV. JAMES NOYES.

Sept. 10, 1674, Rev. James Noyes ordained.
 Dec. 18, 1695, William York and Mary Utley.
 April 30, 1696, Daniel Palmetter and Joanna Davis.
 Nov. 4, 1696, William Holdredge and Deborah Elliott.
 Nov. 15, 1697, Benjamin Miner and Mary Saxton. ✓
 April 8, 1698, Beriah Brooks and Mary York.
 Dec. 13, 1698, William Chesebrough and Mary McDowell.
 May 9, 1699, William Parke and Jane Bordwyn.
 Nov. 27, 1700, Samuel Church and Mary Edwards. *Mercy Saxton*
 June 4, 1702, Isaac Bailey of Roxbury, and ~~Mrs. Mary Saxton~~ of Stonington.
 Nov. 4, 1702, Joseph Bennett and Sarah Rogers.
 April 1, 1703, Moses Palmer and Abigail Astin.
 April 21, 1703, William Burch and Mary Elloit.
 Jan. 9, 1704, Thomas York and Mary Brown.
 March 9, 1704, Christopher Miner and Mary Laye.
 Oct. 5, 1704, Ebenezer Allen and Anna Palmer.
 Feb. 22, 1705, James Miner and Abigail Eldridge.
 Oct. — 1705, Henry Jones and Hannah Hill.
 July 8, 1706, Sylvester Baldwin and Lydia Miner.
 June 4, 1707, Nathaniel Gallup and Margaret Gallup.
 June 6, 1707, George Denison and Lucy Gallup.
 Nov. 4, 1707, Thomas Hollyoake and Mary Allin. *Mercy*
 May 5, 1709, John Miner and Mary Eldredge.
 May 10, 1710, William Denison and ~~Mary~~ Gallup.
 May 25, 1710, Theophilus Baldwin and Priscilla Mair.
 May 30, 1710, William Wheeler and Hannah Gallup. *Don. Priscilla Mason*
 April 3, 1711, Samuel Yeomans and Mary Ingraham.
 April 26, 1711, Thomas Chipman and Abigail Lathrop.
 July 4, 1711, James Curtice and Anna Shaw.
 July 12, 1711, Ebenezer Williams and Sarah Hammond.
 June 26, 1712, Samuel Gustin and Abigail Shaw.
 Aug. 7, 1712, Walter Palmer and Grace Vose.
 May 26, 1714, Samuel Frink and Margaret Wheeler.
 June 1, 1714, Thomas Attwood and Widow Martha Williams.
 Oct. 10, 1714, John Butler and Ruth Brown.
 March 16, 1715, John Noyes and Mary Gallup.
 May 7, 1715, ~~Jane~~ McDowell and Lucy Stanton.
 Jan. 11, 1716, Benadam Gallup and Eunice Cobb.
 Jan. 16, 1718, Robert Lippincott and Rebecca Miner.
 The same day, Solomon Hakes and Anna Billings.
 May 15, 1718, James Brown and Elizabeth Randall.
 Nov. 25, 1718, Thomas Wheeler and Mary Miner.
 June 16, 1719, Nehemiah Williams and Deborah Williams.
 July 15, 1719, Capt. John Mason and Mrs. Anna Noyes.
 Dec. 3, 1719, Samuel Miner and Elizabeth Brown.

Marriages 44.

BAPTISMS BY REV. EBENEZER ROSSETER.

Dec. 19, 1722, Mr. Ebenezer Rosseter ordained, Mr. Azarias Mather made the first prayer, Mr. Elephalet Adams preacht ye sermon from 1 Timo. iv. 16. "Take heed unto thyself and unto thy Doctrine continue in them, for in doing this thou shalt both save thyself, and them that hear thee." Mr. Salmon Treat joynd Pastor and Church, Mr. Elephalet Adams gave ye charge, Mr. Ephraim Woodbridge gave ye right hand of fellowship, Deacon Minor named the Psalm sange, viz, two staves, of ye 132 Psalm beginning at 14 verse.
 Jan. 6, 1723, The Rev. Mr. Ebenezer Rosseter first administered Baptism to Grace, daughter of James Babcock.
 Jan. 20, 1723, Nehemiah, son of Nehemiah Williams.

Subteston

March 17, 1723, Thomas, son of Nathanael Gallup.
 March 31, 1723, Ann Quinby, an adult person owned ye covenant, and was baptized.
 The same day, Amie, and Susanah, daughters of Edward Willcocks, of Westerly, deceased.
 April 7, 1723, Elizabeth, and Thankfull, daughters of Joseph Denison.
 April 14, 1723, Hobart, son of Nehemiah Mason.
 The same day, Esther, daughter of William Wheeler.
 April 21, 1723, Atwood, son of Isaac Williams.
 April 28, 1723, Elihu, son of James Chesebrough.
 The same day, Ann, daughter of John Kegwin.
 May 26, 1723, Jonathan, son of William Denison.
 The same day, Dorothy, daughter of Jonathan Copp.
 June 9, 1723, Oliver, son of Jonathan Palmer.
 The same day, James, son of John Noyes.
 The same day, Robert, son of John Williams.
 The same day, Phebe, daughter of Daniel Denison.
 July 7, 1723, Anna, daughter of Robert Lippincott.
 The same day, Samuel Mason and Rebekah owned ye Covenant, and their daughters Elizabeth and Rebekah were baptized.
 July 14, 1723, Nathan and Hannah, children of Henry Jones.
 Aug. 4, 1723, Ann, daughter of Capt. Thomas Noyes.
 Aug. 18, 1723, Joanal, wife of Joseph Eliot.
 The same day, John and Annah, son and daughter of Joseph Eliot.
 The same day, Elizabeth Quinby owned ye Covenant and subjected to discipline.
 Aug. 25, 1723, John Brown and his wife Elizabeth owned ye Covenant in publick, and their children, James, Simeon and Thankfull were baptized.
 Sept. 1, 1723, Annah, daughter of Isaac Thompson.
 Sept. 8, 1723, Elizabeth Chace owned ye Covenant, and subjected to discipline, and her daughter Elizabeth was baptized.
 Sept. 29, 1723, Ruth, daughter of Thomas Shaw.
 Oct. 27, 1723, John McDowell owned ye Covenant, and subjected to discipline.
 The same day, James, Mary and Sarah, children of John McDowell, were baptized.
 Nov. 17, 1723, Benoni, son of Mary Searle.
 Dec. 8, 1723, Samuel and Abigail, children of Elisha Avery.
 Dec. 29, 1723, Caleb Coats and Mary his wife, owned ye Covenant, and submitted to discipline.
 The same day, Christopher and Dorothy, son and daughter of Caleb Coats, baptized.
 March 1, 1724, Daniel Brown and Mary, his wife, owned the Covenant, and submitted to discipline.
 The same day, Samuel, son to Daniel Brown, baptized.
 March 15, 1724, Mary, daughter of George Denison.
 April 5, 1724, Daniel, Mary, Susannah, Martha, Victoria and Obadiah, children of Robert Coats.
 The same day, Nathaniel, Jonathan and Stephen, sons of Jonathan Brown.
 The same day, Lois, daughter of James Billings.
 The same day, Joseph, son of John Randall.
 The same day, Edmund, son of Benjamin Hewitt.
 The same day, William and Anna, children of William Avery.
 The same day, Christopher, son of Ebenezer Billings.
 The same day, Moses, son to William Billings.
 The same day, Eunice, daughter of Richard Ellis.
 The same day, Phinehas and Lemuel, sons of William Steward.
 The same day, Israel, son of Israel Hewitt.
 The same day, William, Mercy and Catherine, children of William Coats.

The same day, Ephraim, son of John Clark.

At ye desire of severall of ye inhabitants in the North Society in Stonington, the Rev. Mr. Ebenezer Rosseter Preacht to them, and the same day Robert Coats, Jonathan Brown and his wife Hannah, publickly owned ye covenant, and submitted to ye discipline of this Church.

April 12, 1724, Mercy Allen, an adult person, owned the covenant in publick, and submitted herself to the discipline of this church, and was baptized.

April 19, 1724, Amos, son of Joseph Palmer.

The same day, Manassah, son of Thomas Miner.

May 3, 1724, Prudence, daughter of Shadrach Lampher, an adult person, owned ye covenant in publick, and submitted herself to the discipline of this church, and was baptized.

The same day, John and Experience, children of Shadrach Lampher.

The same day, Anna, daughter of Joseph Denison.

June 21, 1724, Ebenezer, son of Ebenezer Rosseter.

The same day, Lucy, daughter of William Stanton.

The same day, Rebekah, daughter of Samuel Mason.

July 5, 1724, Phebe, daughter of Joseph Page.

July 12, 1724, Johannah Morehous and Margaret Ashcraft, owned the covenant in publick, and submitted themselves to the discipline of this church.

— The same day, Margaret Ashcroft was baptized.

— The same day, Abigail, daughter of John Ashcraft.

— The same day, Mercy, daughter of Thomas Stanton. *(checkmark)*

The same day, Johanna, daughter of Thomas Morehous.

July 19, 1724, Johanna, daughter of Ephraim Fellows.

July 26, 1724, Annah, daughter of John MacDowell.

Aug. 30, 1724, Joshua, Samuel, Thomas and Elizabeth, children of Samuel Allen.

The same day, Rebekah and Ruth, daughters of Daniel Shaw.

Sept. 13, 1724, Elizabeth Hill, an adult person, owned ye covenant in publick, and submitted herself to discipline of this church, and was baptized.

The same day, Gershom, son of George Palmer.

Sept. 27, 1724, Dinah and Mary Martin, two Indian women, owned ye covenant in publick, and submitted to discipline in this church, and was baptized.

Oct. 18, 1724, Nathaniel, son of Elisha Chesebrough.

The same day, David, son of Samuel Yeomans.

Nov. 8, 1724, Catherine Allen, an adult person, owned the covenant in publick, and submitted herself to Discipline in this Church, and was baptized.

Nov. 22, 1724, Patience Ingram, an adult person, publickly owned ye covenant, and submitted herself to ye discipline of ye church, and was baptized.

The same day, Andrew, son of Nehemiah Mason.

Dec. 20, 1724, Elisha and Hannah Chesebrough, adult persons, owned ye covenant in publick, and submitted themselves to ye discipline in this church.

The same day, Elisha, son of Elisha Chesebrough, baptized.

March 28, 1725, Elizabeth, daughter of Jonathan Palmer.

The same day, Elizabeth, daughter of Elisha Avery.

May 2, 1725, Annah, daughter of William Bell.

May 9, 1725, Andrew, son of Samuel Frinke.

June 13, 1725, William, and Joseph, sons of Joseph Bennit.

The same day, Mercy, daughter of Nathaniel Gallup.

June 20, 1725, Ebenezer, son of Richard Stevens.

June 27, 1725, Joseph Gallup, and his wife Eunis, owned ye Covenant in publick.

The same day, Martha, and Joseph, children of Joseph Gallup, baptized.

The same day, Timothy, son of James Babcock.

The same day, Daniel, son of Daniel Brown.

The same day, John, son of John Ashcraft

The same day, Lois, daughter of Samuel Stanton.

The same day, Was the Sacrament.

July 4, 1725, Sarah, daughter of William Steward.

July 11, 1725, Mr. Rosseter preacht at ye North Society, and ye same day, he baptized Daniell, son of Ebenezer Billings, Jun.

✓ The same day, Elizabeth, daughter of Sylvester Baldwin.

The same day, Thankfull, daughter of Henry Stevens, Jun.

July 18, 1725, Dorothy, daughter of Joseph Eliot.

July 25, 1725, Mr. Salmon Treat preacht at Stonington N. Parish.

The same day, Andrew, Stephen, and Increase, sons of Increase and Hannah Billings.

The same day, John, son of William Coats.

The same day, Amos, son of Caleb Coats.

The same day, Jonathan, son of Jonathan Rhodes.

Aug. 1, 1725, Bridget, daughter of Capt. Thomas Noyes.

The same day, Jonathan, son of Jonathan Copp.

Aug. 8, 1725, George, son of George and Luci Denison.

Aug. 29, 1725, John, son of Samuel Allen.

The same day, Samuel, son of Isaac Thomson.

Sept. 26, 1725, Mary, daughter of Deacon John Noyes.

The same day, Eunice, daughter of Nehemiah Williams.

Oct. 9, 1725, Margaret, daughter of Jonathan Fanning.

Nov. 14, 1725, Hannah, daughter of William Morgan, of Groton.

Jan. 2, 1726, Sarah, daughter of Priscilla Burchin.

Feb. 6, 1726, Amos, son of Zebadiah Mix.

The same day, Hannah, daughter of Elisha Chesebrough, Jun.

The same day, Rebekah, daughter of James Chesebrough.

April 3, 1826, Priscilla, wife of Jabez Chesebrough, owned the Covenant in publick, and subjected to discipline.

April 10, 1726, Mary, daughter of Jabez Chesebrough, baptized.

April 17, 1726, Moses, son of Joseph Palmer.

The same day, Rebekah, daughter of Justice Daniel Palmer.

May 1, 1726, Ebenezer, son of Ebenezer Rosseter.

May 29, 1726, Prudence, daughter of Thomas Stanton.

The same day, Brother Samuell Hinckley, and Brother Stephen Richardson, were nominated and chosen to assent in council at Voluntown in a difference between Samuell Dorrence, ye Pastor, and ye church of Voluntown; this church being sent to.

June 5, 1726, Samuel, son of Samuel Mason, baptized.

The same day, Mary, daughter of Daniel Shaw.

July 29, 1726, George, son of Capt. John Williams, was baptized at said Williams house, ye child supposed to be dangerously sick and not capable of being carried forth to Publick. Several of ye church were present.

Aug. 7, 1726, Joseph, son of Nicholas Cottrell.

Sept. 18, 1726, Rebekah, daughter of Jonathan Tracy, of Preston.

Nov. 6, 1726, Mary, daughter of Sylvester Baldwin.

The same day, Rufus, son of Israel Hewitt.

The same day, Aaron, son of John Clark.

The same day, Content, daughter of Richard Ellis.

The same day, David, son of Robert Coats.

The same day, Anne, daughter of James Brown.

The same day, Desire, daughter of Caleb Coats.

The same day, Abigail, daughter of Increase Billings.

Jan. 1, 1727, Jeremiah Ingraham, owned ye Covenant, and was baptized.

The same day, his son Hezekiah, was baptized.

March 26, 1727, Anne, daughter of Samuel Chesebrough, Jun.

April 2, 1727, Sarah, daughter of Deacon John Noyes. Sacrament.

April 30, 1727, Lydia, daughter of Thomas Minor.

The same day, Lucy, daughter of John McDowell.
 April 9, 1727, Warham, son of Isaac Williams.
 May 7, 1727, David, son of Jonathan Fanning.
 June 25, 1727, Elisha, son of Joseph Gallup.
 July 2, 1727, Margaret, daughter of Jonathan Copp.
 July 16, 1727, Hannah, daughter of Samuel Frink.
 The same day, Was the Sacrament.
 July 30, 1727, Jabez, son of Jabez Chesebrough.
 The same day, William, son of George Denison.
 Aug. 13, 1727, Hannah, daughter of Deacon Joseph Palmer.
 The same day, Bridget, daughter of Oliver Grant.
 The same day, William, son of William Pendleton.
 Sept. 3, 1727, Eunice, daughter of William Wheeler.
 Sept. 24, 1727, Nathan, son of Samuel Yeomans.
 Oct. 22, 1727, Asa, son of Joseph Elloit.
 The same day, Rev. Mr. Ebenezer Russell in ye North Parish, baptized Rebecca, Samuel, Nathan, and David, children of Samuel Minor, and Hepzibeth, daughter of Jonathan Brown, and Mary, daughter of Thomas Leeds, of Groton.
 Nov. 12, 1727, Thomas, son of Nathaniel Gallup.
 Dec. 31, 1727, Sarah, wife of James Minor, owned the Covenant, and subjected herself to ye discipline of the church, and their children, Sarah and Eunice, baptized.
 Jan. 28, 1728, Mary, daughter of Samuel Williams.
 March 3, 1728, Zebadiah, son of Zebadiah Mix.
 March 31, 1728, Elizabeth, daughter of William Bell, baptized by Mr. Owen.
 May 5, 1728, Mary, daughter of Isaac Thompson,
 The same day, Hannibal, a mulatto young man, subjected himself to the discipline of this Church.
 May 19, 1728, Timothy, son of Timothy Vanpelt.
 May 26, 1728, Joseph, son of Capt. Thomas Noyes.
 The same day, Martha, daughter of Nehemiah Williams.
 June 16, 1728, William, son of Mary Lambert.
 July 28, 1728, Rebekah, daughter of Samuell Mason.
 Aug. 4, 1728, Amos, son of William Pendleton.
 Aug. 11, 1728, Mr. John Owen, Preacht at Stonington, Mr. Rosseter at Groton, Mr. Owen baptized Nathan, son of Thomas Stanton, and Eunice, daughter of Samuell Stanton, Jun.
 Sept. 15, 1728, Phebe, daughter of Samuell Chesebrough.
 Oct. 13, 1728, Sarah, daughter of Elisha Chesebrough.
 Nov. 17, 1728, Eunice, daughter of Samuell Allen.
 Nov. 24, 1728, Anna, and Dorothy, daughters of Jonathan Richardson.
 Dec. 29, 1728, Mehitabel, daughter of Ebenezer Rosseter.
 Feb. 9, 1729, Anne Bliven, an adult person.
 Feb. 23, 1729, Eunice, daughter of James Minor.
 April 6, 1729, David, son of Stephen Richardson.
 The same day, Andrew, son of Nehemiah Mason.
 April 20, 1729, Nathan Chesebrough, and Bridget his wife, owned ye Covenant.
 May 4, 1729, Nathan, son of Nathan Chesebrough, baptized.
 May 11, 1729, Samuel Gallup, and his wife Mahitabel, and John Breed, and his wife —, owned the Covenant.
 The same day, Mercy, daughter of John Breed, baptized.
 May 18, 1729, Priscilla, daughter of Jabez Chesebrough.
 May 25, 1729, Elizabeth, daughter of Samuell Gallup.
 June 8, 1729, Anne, daughter of Deacon John Noyes.
 The same day, Abigail, daughter of Daniel Shaw.
 Aug. 24, 1729, Sibel, daughter of James Chesebrough.
 Sept. 14, 1729, John, son of John Breed, Jun.

Oct. 5, 1729, Thomas Wheeler publickly owned the Covenant.
The same day, Ruhamah, daughter of Samuell Allen, baptized.
Oct. 11, 1729, Thomas, Isaac, Jeremiah, Shepherd, Paul, and Mary, children
of Thomas Wheeler.
The same day, Oliver, son of Oliver Grant.
Oct. 19, 1729, John Breed, Jun., and his wife, owned ye Covenant in publick.
The same day, James, son of James Stratton, baptized.
Oct. 26, 1729, John, son of John Hinckley.
The same day, Oliver, son of Joseph Gallup.
Nov. 23, 1729, Jeremiah, son of Jeremiah Chesebrough.
Dec. 28, 1729, George, son of George Martin.
Jan. 11, 1730, Hannah, daughter of Zebadiah Mix.
March 1, 1730, Phebe Whiting, an adult person.
March 15, 1730, Zebulon, son of Joseph Elliot.
March 22, 1730, Jonathan, son of Deacon Joseph Palmer.
The same day, Elijah, son of George Denison, of Westerly.
The same day, Samuel Allen, and his wife, recommended to a church in Leb-
anon.
April 5, 1730, Mary, daughter of George Denison, baptized.
April 8, 1730, Thomas, son of Thomas Stanton.
The same day, A day of fast.
April 12, 1730, Prudence, daughter of Samuell Mason.
The same day, Olive, daughter of William Bell.
May 3, 1730, Abigail, daughter of Samuel Frink.
May 10, 1730, Sarah, daughter of Rufus Minor.
The same day, Joseph, son of Rufus Minor.
May 24, 1730, John Palmer, and his wife Dorothy, owned the Covenant.
May 31, 1730, Prudence, John, and Phebe, children of Amos Hallam, baptized.
The same day, John, son of John Palmer.
The same day, William More, and Mary his wife, owned the Covenant, and
submitted themselves to discipline, and had their son Allen, baptized.
July 5, 1730, Jerusha, wife of John Thompson, owned the Covenant, and sub-
jected herself to discipline in this church.
July 12, 1730, Eunice, Nathan, Amos, and Zeruiah, children of John Thom-
son, baptized.
July 19, 1730, Katherine, daughter of Jonathan Copp.
Aug. 2, 1730, Mary Stanton, daughter of Lieut. Daniel Stanton, an adult per-
son, owned ye Covenant, and was baptized.
The same day, Amie, daughter of John McDowell.
Oct. 11, 1730, Eleazer, son of Nehemiah Williams, he being the first person
that was baptized in the new Meeting House on Agreement Hill.
Dec. 6, 1730, Jemima, daughter of Samuell Williams.
Dec. 13, 1730, Margeret, daughter of Nathaniel Gallup.
Dec. 27, 1730, Hannah, daughter of the Rev. Ebenezer, and Mrs. Hannah
Rosseter.
Jan. 3, 1731, Amos, son of John Whiting.
The same day, Isaac, son of Isaee Thomson.
Feb. 28, 1731, John, son of Samuel Chesebrough.
March 28, 1731, Phebe, daughter of Isaac Williams.
April 4, 1731, Silence, daughter of Oliver Grant.
May 23, 1731, John, Salmon Treat and Amos, sons of Jonathan Richardson.
The same day, Joshua, son of Stephen Palmer.
July 11, 1731, Hannah, daughter of Nehemiah Mason.
Sept. 12, 1731, William, son of William Babcock.
Oct. 10, 1731, Ephraim, son of Rufus Minor.
The same day, Sarah, daughter of Jeremiah Smith.
Nov. 7, 1731, Freelo, daughter of William Pendleton.
Feb. 13, 1732, Jabez, son of James Chesebrough.
March 26, 1732, Eunice, daughter of Samuel Chesebrough.

April 9, 1732, Mehetabel, daughter of Samuel Mason.
 April 16, 1732, Mehetabel, daughter of Thomas Wheeler.
 April 23, 1732, Eunice, daughter of Joseph Gallup.
 May 14, 1732, Anna, daughter of Thomas Stanton.
 May 28, 1732, Nathan, son of Samuel Stanton, Jun., baptized by Mr. Jno Owen.
 June 4, 1732, John Gibbins, an adult person, publickly owned the covenant, and subjected himself to discipline in this place, and was baptized.
 The same day, Andrew, son of Joshua Pendleton.
 July 2, 1732, Clement Minor and his wife Abigail, owned the covenant, and subjected themselves to discipline in this church, and their son Nathaniel was baptized.
 July 9, 1732, Abigail, daughter of Joseph Babcock.
 The same day, Prudence, daughter of William Billings.
 The same day, Mary, daughter of Benjamin Billings.
 The same day, Rebekah, daughter of Isaac Wordin.
 Aug. 6, 1732, Joseph, son of Joseph Elliot.
 Aug. 20, 1732, Susannah, daughter of Jeremiah Chesebrough.
 Aug. 27, 1732, Robert, son of George Martin.
 Sept. 3, 1732, Joseph, Jabin and Prudence, children of Benajah Williams.
 Sept. 10, 1732, Hannah, wife of Capt. Richard Shaw, of East Hampton, owned the covenant, and had her son Jabez, baptized.
 Sept. 24, 1732, Lydia Holdridge, an adult person, owned ye covenant, and subjected to discipline in this church, and was baptized.
 Oct. 1, 1732, Hannah, daughter of Simeon Miner.
 Nov. 9, 1732, a day of publick thanksgiving.
 The same day, Esther, daughter of George Denison, baptized.
 Nov. 19, 1732, Sarah, daughter of Ebenezer Rosseter.
 Dec. 3, 1732, Joseph, son of Jonathan Copp.
 Jan. 28, 1733, Henry, son of Stephen Minor.
 Feb. 25, 1733, Desire, daughter of Benajah Williams.
 March 18, 1733, Eunice, daughter of Isaac Williams.
 April 8, 1733, Martha, daughter of Nathaniel Gallup.
 April 29, 1733, Thomas, son of Isaac Thomson.
 The same day, Lucretia, daughter of Nehemiah Williams.
 June 10, 1733, Mehetabel, daughter of Samuel Gallup.
 Sept. 2, 1733, Jared, son of Nehemiah Mason.
 Sept. 30, 1733, Welthian, daughter of John Whiting.
 Nov. 25, 1733, Cyrus, son of Thomas Wheeler.
 Jan. 20, 1734, Hempsted, son of Clement Miner.
 March 17, 1734, Mr. Rosseter did signify publickly, that Daniel Hobert and his wife Zerviah, Jonathan Minor and Hannah Minor, John Denison ye 2nd, and Prudence Denison had all of them been with him and owned the covenant.
 March 28, 1734, they all owned the covenant in publick, it being a Preparatory Lecture.
 March 29, 1734, Simeon, son of Simeon Miner, baptized.
 April 7, 1734, Tamzen Shelley, Nathaniel Fellows, Mary Ellis, Anna Blunt, Thankfull Dean, publickly owned the covenant.
 The same day, Tamzen Shelley was baptized.
 April 14, 1734, Esther, daughter of Jonathan Wheeler.
 April 28, 1734, Margaret and Hannah, daughters of Daniel Hobart.
 June 2, 1734, Mary, daughter of Rufus Miner.
 The same day, Desire, daughter of Thomas Stanton.
 July 21, 1734, Rebecca Turner, wife of Samuel Turner, owned ye covenant, and submitted to the discipline of the church.
 July 28, 1734, Thomas Prentice, son of Benadam Gallup, of Grotten, baptized.
 The same day, Elnathan, son of Samuel Mason.
 The same day, Lois, daughter of John Stanton.

The same day, Rebekah, daughter of Andrew Davison.

The same day, Samuel, Abigail and Prudence, children of Samuel Turner.

The same day, Samuel Turner's son Samuel, was ye youngest of ye four last children, but was first baptized.

Nov. 10, 1734, Annie, daughter of David Church.

Sept. 8, 1734, John, son of Jeremiah Chesebrough.

Nov. 17, 1734, Mr. Lionel Udall and his wife Abigail, owned the covenant, and subjected themselves to ye discipline of the church, and the same day their children Anne, Abigail and Lionel, baptized.

Nov. 24, 1734, Mary Lampher, an adult person, publickly owned the covenant, and subjected herself to ye discipline of the church, in this place.

Dec. 22, 1734, Prudence, daughter of Jonathan Wheeler, baptized.

Dec. 29, 1734, Abigail Mason, publickly owned the covenant, and subjected to discipline.

Jan. 12, 1735, Samuel, son of Samuel Williams, baptized.

Jan. 26, 1735, John Stanton, publickly owned the covenant, and subjected to discipline.

The same day, Stephen, son of Stephen Miner, baptized.

March 23, 1735, Elizabeth Pendleton, owned ye covenant, and subjected to discipline.

March 30, 1735, she was baptized.

April 6, 1735, Samuel, son of George Denison.

The same day, William, son of Joseph Gallup.

April 13, 1735, William Williams, publickly owned the covenant, and subjected to discipline.

May 11, 1735, Eunice, daughter of Oliver Grant, baptized.

June 1, 1735, George Tokus, an adult (Indian), owned the covenant, and subjected himself to discipline in this church, and was baptized.

June 8, 1735, Agnes, daughter of George Martin.

June 22, 1735, Japhett Mason, owned ye covenant, and subjected himself to discipline of this church.

July 13, 1735, Abigail, daughter of Henry Lambert, baptized.

Aug. 3, 1735, Rufus, son of Rufus Miner.

Aug. 17, 1735, Mary, daughter of John Whiting.

Sept. 21, 1735, Richard, son of Richard Fanning.

Oct. 5, 1735, Zeruiah, daughter of Nehemiah Mason.

Oct. 19, 1735, Charles, son of Thomas Wheeler.

The same day, Mary Whelden, wife of Jonathan Whelden of Yarmouth owned ye covenant, and their son Jonathan, baptized.

Nov. 16, 1735, Benajah, son of Benajah Williams.

The same day, Elizabeth, daughter of John Gibbins.

Nov. 30, 1735, Nathaniel, son of Isaac Thomson.

Dec. 14, 1735, Mary, daughter of Rev. Ebenezer Rosseter.

March 14, 1736, William Roe, son of Clement Miner.

April 18, 1736, Thomas, son of Simeon Miner.

The same day, Mary, daughter of Bebee Denison.

May 30, 1736, Joseph, son of Samuel Turner.

June 6, 1736, Charles, son of Samuel Chesebrough.

June 27, 1736, Anna, wife of Robert Stanton.

The same day, James, son of James Chesbrough.

Aug. 8, 1736, Luranah, daughter of Daniel Hobart.

Aug. 22, 1736, Richard, Jacob and Mary, children of Jacob Sowwass, was baptized, on right of their mother, Sarah Sowwass.

Sept. 12, 1736, Benjamin, son of Nathaniel Gallup.

Oct. 3, 1736, Scipio, a negro boy, servant to Mr. Isaac Wheeler.

Oct. 24, 1736, Phebe and Sarah, daughters of Jonathan Wood.

Oct. 31, 1736, Joséph, son of Daniel Mason.

Nov. 7, 1736, Hannah, daughter of Joseph Stanton.

Dec. 5, 1736, Edward, son of Edward Short, baptized.

The same day, Edward Short and wife Bridget, owned the covenant, and subjected themselves to ye discipline of this church.

Dec. 8, 1736, Joseph and Benjamin, sons of Mr. Joseph Park, of Westerly, baptized.

Dec. 26, 1736, John Gambal and his wife Elizabeth, owned ye covenant, and subjected themselves to the discipline of ye church in this place.

The same day, Elizabeth and John, their children, baptized.

Jan. 9, 1737, Moses Stark, an adult person, owned the covenant, and subjected to discipline in this church, and was baptized.

The same day, Silas, son of Jacob Sowwass.

Feb. 9, 1737, Daniel, son of Bebee Denison.

March 6, 1737, Jonathan, son of Jonathan Wheeler.

March 20, 1737, Hannah, daughter of Jonathan Fanning.

April 24, 1737, David, son of George Denison.

The same day, Mary, daughter of Samuel Gallup.

May 5, 1737, John, son of Samuel Whipple.

The same day, Mehitabel and Eunice, twin daughters of Samuel Mason.

June 26, 1737, Hannah, daughter of Thomas Stanton, was baptized by ye Rev. Joseph Fish, Mr. Rosseter being in ye N.

July 3, 1737, Lydia, daughter of John Stanton, shoemaker.

July 31, 1737, Ruth, daughter of Jeremiah Chesebrough.

Sept. 11, 1737, Lucy, daughter of Ensign Thomas Wheeler.

Oct. 9, 1737, Elizabeth Larkin, wife of John Larkin, being very weak and sick, and having manifested her desire to Mr. Rosseter to owne ye covenant and to be baptized, and not being able to go to ye publick Meetinge Mr. Rosseter after ye forenoon exercise gave notice publickly of her desire, and that he would go to ye house where she lived in order to baptize her, and desired as many of his then hearers to accompany him to ye house where she was sick; when she had made a profession of her faith and Mr. Rosseter at her desire read ye 10th chapter of ye Acts and prayed, and then baptized her.

Oct. 16, 1737, Marcy, daughter of John Gibbens.

The same day, Mathew, son of George Martin.

The same day, Rebekah, daughter of William Allworth.

Feb. 5, 1738, Elizabeth, wife of Daniel Ruff.

The same day, Jonathan, son of Daniel Ruff.

April 16, 1738, Mary, daughter of Daniel Morgan, of Groton.

May 21, 1738, Clement, son of Clement Miner.

July 9, 1738, Caroline, daughter of Samuel Williams.

July 23, 1738, Prudence, daughter of Nehemiah Williams.

Oct. 15, 1738, William, son of William Denison, Jun.

Nov. 5, 1738, William, son of Samuel Chesebrough.

The same day, Silvanus Minor's daughter Anne.

The same day, Elizabeth, daughter of Daniel Ruff.

The same day, Zeruiah, daughter of Jonathan Wood.

Nov. 19, 1738, Eunice, daughter of Joseph Gallup.

The same day, Hannah, daughter of Samuel Turner.

Nov. 26, 1738, John Williams, Jun., and Lydia his wife, Stephen Bennit and Mahitabel his wife, all of them publickly owned the covenant, and submitted to discipline of ye church.

Dec. 31, 1738, Desire, daughter of John Williams, baptized.

Feb. 4, 1839, Alitheia, daughter of Daniel Mason.

March 18, 1739, Priscilla, daughter of David Lester.

March 25, 1739, Amos, son of Samuel Whipple.

The same day, Nathaniel, son of Nathaniel Fellows.

April 1, 1739, Annie, daughter of Jacob Sowwass, an Indian man.

April 8, 1739, Elizabeth, wife of Moses Stark.

The same day, Mehitabel, daughter of Stephen Bennit.

April 29, 1739, John, son of Daniel Hobart.

May 6, 1739, Lydia, daughter of John Williams.
July 8, 1739, Elnathan and John Cotton, twin sons of Rev. Ebenezer Roseter.
July 15, 1739, Bridget Palmer, an adult person, daughter of Nehemiah Palmer.
The same day, Joseph, son of Joseph Stanton, Jun.
Aug. 12, 1739, Richard, son of Jonathan Wheeler.
Aug. 26, 1739, John, son of Edward Short.
Sept. 16, 1739, Mary, wife of Capt. John Williams, owned the Covenant, and was baptized, and admitted into full communion of the church.
Sept. 30, 1739, William Halsey, and his wife, owned the Covenant, and submitted to discipline in this place.
The same day, William, son of William Halsey, baptized after ye forenoon exercise.
The same day, Hannah, daughter of Samuel Freeman, Indian, and Elizabeth his wife, was baptized, being recommended to this church by Mr. Nott after the afternoon exercise.
Oct. 28, 1739, Prudence, wife of William French, of Westerly.
The same day, Ann, daughter of Mr. Joseph Park, of Westerly.
Nov. 4, 1739, Sarah, daughter of Bebee Denison.
Feb. 24, 1740, Jonathan Ransford, son of Jonathan Miner.
April 13, 1740, Prudence, daughter of Rufus Miner.
April 27, 1740, Abigail, daughter of Clement Miner.
The same day, Stephen, son of Stephen Bennit.
May 11, 1740, Deborah, daughter of Joseph Eliot.
May 18, 1740, Ebenezer, son of Benoni Searle.
June 1, 1740, John, son of Daniel Ruff.
June 8, 1740, Elizabeth, daughter of Jonathan Wood.
June 15, 1740, Joseph, son of Joseph Pollard.
June 29, 1740, Thomas, son of Silvanus Miner.
July 9, 1740, Samuel Pauheag, an Indian man, was baptized; he was taken sick about ye 14th of last April, and soon after lost ye use of his legs and arms, and in some time after he was able to use his hands and arms, but not able to use his legs, he was always in great paine, a constant feaver, and consumptive cough. He was much concerned about his future state, he having had a religious education did much lament his misspending so much of his time, he often desired Publick prayers, and when his neighbors came to visit him he desired them to pray with him and for him. The Rev. Mr. Rosseter was often with him, prayed with him and for him.
July 20, 1740, Priscilla, daughter of Samuel Gallup.
The same day, Mary, daughter of Samuel Freeman, an Indian.
The same day, An Indian woman, called Elizabeth.
July 27, 1740, Edward, son of Major John Williams.
Aug. 10, 1740, —— daughter of Jno Stanton, cordwiner, was baptized by Mr. Fish, Mr. Rosseter being sick.
The same day, administered ye Sacrament of ye Lord's Supper.
Oct. 26, 1740, Plato, Dinah, and Catherine, three negro children, servants in the family of the late Deacon Thomas Miner.
Dec. 21, 1740, Abigail, daughter of Thomas Pierpont.
Jan. 25, 1741, Mary, daughter of Mr. Christopher Holmes of Kingtown in ye colony of Rhode Island, deceased, and daughter of Major John Williams second wife, Mary Holmes Williams.
April 5, 1741, Wardner, son of Nathaniel Fellows.
April 26, 1741, Prudence, daughter of William Denison.
The same day, Mary, daughter of Peter Powers.
June 7, 1741, Grace Garret, an Indian woman.
The same day, Caleb, Amos, and Sarah, her children.
June 14, 1741, Phebe, daughter of Silas Greenman, an adult person.

June 29, 1741, George Daval an adult person, son of William Daval.
 The same day, Ephraim, son of Capt. Thomas Wheeler.
 The same day, Ezra, son of Samuel Whipple.
 The same day, Patience, wife of Robbin Casinaman.
 The same day, Robbin, Thomas, Mary, and Sarah, children of Robbin Casinaman.
 July 12, 1741, Tobiah Sockant, an Indian servant to Nehemiah Williams.
 July 26, 1741, Christopher Eldredge.
 The same day, Sarah, daughter of Moses Stark.
 The same day, Elizabeth Douglass, an Indian woman.
 Aug. 2, 1741, James, and Irenah, son and daughter of Indian Ned, deceased.
 Aug. 16, 1741, David Fish, Jun., an adult person.
 Oct. 11, 1741, Sarah, daughter of Nathaniel Williams.
 Nov. 1, 1741, Grace, daughter of Nathaniel Fish.
 The same day, Martha, daughter of John Wheeler.
 The same day, Anna, daughter of Seth Lampher; three adult persons owned the covenant, and subjected to discipline in this church, and were baptized.
 Nov. 15, 1741, Elizabeth, daughter of Jonathan Minor.
 Nov. 22, 1741, William, son of Joseph Elliot.
 The same day, Daniel, son of Daniel Hobart.
 Nov. 29, 1741, Daniel, son of Daniel Ruff.
 Dec. 6, 1741, Margaret, daughter of Joseph Stanton.
 Jan. 18, 1741², Jesse, son of Samuel Williams.
 Feb. 15, 1741², Robbin Casinamon, and Indian man.
 Feb. 21, 1741², Jacob Sawwass, and Amon Garret, two Indian men.
 March 7, 1741², Prudence, daughter of John Williams, Jun.
 March 14, 1741², Thankful, daughter of Jonathan Wheeler.
 April 4, 1742, Jock, and Ruth, negro man and woman, servants to Deacon Denison, were baptized.
 The same day, Their child Elizabeth.
 The same day, Was the Sacrament of the Lord's Supper.
 April 25, 1742, Prudence, daughter of Capt. Joseph Gallup.
 May 5, 1742, Ezekiel Gavet, of Westerly. In Rhode Island Government.
 The same day, Anna Babcock, daughter of Justice Stephen Babcock.
 The same day, — Pendleton, daughter of Col. Jo Pendleton.
 The same day, Anna, daughter of — York, of Charlestown.
 The same day, — daughter of Christopher Sugar.
 June 20, 1742, Benjamin, son of Clement Miner.
 The same day, Sarah, daughter of William Halsey.
 July 25, 1742, Abigail, daughter of Joseph Pollard.
 Aug. 15, 1742, William, son of Isaac Thompson.
 Oct. 10, 1742, Silvanus, son of Silvanus Miner.
 The same day, James, son of Benoni Searle.
 Oct. 17, 1742, Jesse, son of Stephen Bennet. N. B. This child was the first that Mr. Rosseter first mentioned the child's name, and then administered baptism.
 Oct. 24, 1742, Ann, daughter of Peter Powers.
 Oct. 31, 1742, Richard, son of Samuel Freeman.
 Nov. 7, 1742, Daniel, son of Beebe Denison.
 Nov. 28, 1742, Ceaser, and Jenne, negroes, and servants to Lieut. George Denison.
 The same day, Tim, son of Ceaser and Jenne.
 Feb. 15, 1743², Nanny, a negro woman, servant of Deacon John Whiting.
 March 6, 1743², Isaac Wheeler, son of Joseph Stanton, Jun.
 April 24, 1743, Samuel, son of Jonathan Copp.
 May 22, 1743, Derick, a negro man, servant of Major John Williams.
 May 29, 1743, Ebenezer, son of Samuel Williams.

The same day, William, son of Edward Short, was baptized by Mr. Elles, in
 Mr. Rosseter's Pulpit.

June 12, 1743, William, son of Nathaniel Fellows.

July 31, 1743, Andrew, son of William Denison.

The same day, John, son of Thoinas Williams.

Oct. 9, 1743, Mary, daughter of Thomas Pierpont.

Nov. 20, 1743, Esther, daughter of Daniel Denison.

Dec. 18, 1743, David, son of Jeremiah Chesebrough.

Jan. 22, 174³₄, Christopher, son of Jonathan Miner.

Feb. 5, 174³₄, Sarah Watson, an adult person.

March 4, 174³₄, Anne, daughter of Simeon Whipple.

March 11, 174³₄, Hannah, daughter of John Williams.

May 13, 1744, Richard, son of Peter Powers.

The same day, Submit, daughter of William Whipple.

June 3, 1744, Joanna, daughter of Joseph Eliot.

June 10, 1744, Jeremiah, son of William Halsey.

The same day, Benjamin, son of Joseph Pollard.

June 17, 1744, John, son of Jonathan Copp.

July 22, 1744, Nathaniel, son of Nathaniel Gallup.

July 29, 1744, Eunice, daughter of Amos Denison.

The same day, Mary, daughter of Clement Miner.

Aug. 12, 1744, Samuel, and Mary, son and daughter of Samuel Mason.

Sept. 16, 1744, Anne, daughter of Daniel Ruff, was baptized by Mr. Eells.

Sept. 30, 1744, John Ruggles, son of Benoni Searle.

Nov. 4, 1744, Hannah, daughter of Samuel Freeman, an Indian.

Nov. 11, 1744, Flora, a negro woman, servant of Samuel Gallup.

The same day, Cato, son of above named Flora, servant of Mr. Gallup.

Feb. 3, 174³₅, Richard, son of Richard Wheeler.

Feb. 17, 174³₅, Hannah, daughter of Silvanus Miner.

April 7, 1745, Mercy, daughter of Thomas Williams.

The same day, Hoepestill, daughter of Nathaniel Fellows.

April 21, 1745, William, son of Joseph Stanton.

The same day, Bebee, son of William Denison.

June 2, 1745, Mercy, and Anne, daughters of Samuel Gallup.

June 9, 1745, Patience, daughter of Richard Wheeler.

July 21, 1745, Thomas, son of Nathan Carary.

The same day, Joshua, son of Thomas Pierpont.

Aug. 25, 1745, Elisha, son of Elisha Williams.

The same day, Ebenezer, Hannah, and Esther, children of Samuel Shelly.

Sept. 15, 1745, William, and Anne, son and daughter of John Fling.

Nov. 10, 1745, Silence, daughter of Silas Burrows, late of Groton.

Nov. 24, 1745, Mary, daughter of Jonathan Copp.

Dec. 15, 1745, William, son of Peter Powers.

Jan. 19, 174⁵₆, Robert, son of Simeon Whipple.

Feb. 6, 174⁵₆, Daniel, son of Daniel Denison.

Sarah, daughter of Daniel Ruff.

Aaron, son of Anna Lamphere, baptized by Mr. Eells.

Priscilla, daughter of Daniel Mason.

Desire, daughter of Joseph Eliot, baptized by Mr. Eells.

Asa, son of Richard Wheeler.

Phebe, daughter of Joseph Pollard.

William, son of Samuel Holdredge.

Content, daughter of Samuel Holdredge.

John, son of John Williams.

Sarah, daughter of Nathan Williams.

Eunice, daughter of Clement Miner.

Samuel, son of Nathaniel Gallup.

David, son of Jonathan Wheeler.

Ebenezer, son of Jonathan Copp.

Mercy, daughter of William Whipple.

April 12, 1747, Lucy, daughter of Capt. Joseph Gallup.
April 26, 1747, Anna, daughter of Joseph Stanton, Jun. ✓
May 3, 1747, Nathan, son of Nathan Carary.
May 10, 1747, Darius, son of William Denison.
The same day, Lydia, daughter of Nathaniel Fellows.
July 25, 1747, Abigail, daughter of Simeon Whipple.
Aug. 2, 1747, Margaret, daughter of Benoni Searle.
March 20, 1748, Prudence, daughter of Amos Denison.
March 27, 1748, Phebe, daughter of Daniel Denison.
April 3, 1748, Elizabeth, daughter of Thomas Williams.
April 17, 1748, Joseph, son of Richard Wheeler.
The same day, Ebenezer, son of Elisha Williams.
Sept. 18, 1748, David, son of Jonathan Copp.
The same day, William, son of William Whipple.
March 19, 1749, Tamzen, wife of James Varian.
The same day, Anna, daughter of Joseph Pollard.
April 23, 1749, Phebe, daughter of Clement Miner.
May 12, 1749, Mary, daughter of Benoni Searle.
May 14, 1749, Silas, son of Nathaniel Gallup.
The same day, Anna, daughter of Nathan Carary.
June 18, 1749, Abigail, daughter of Robert Williams.
Sept. 24, 1749, Content, daughter of Jonathan Wheeler.
Oct. 8, 1749, Mercy, daughter of Nathaniel Fellows.
Nov. 12, 1749, James, son of Silvanus Miner.
Feb. 4, 1750, Daniel, son of Daniel Mason.
March 25, 1750, Nathan, son of Joseph Stanton.
The same day, Robert, son of Daniel Denison.
The same day, Prudence, daughter of George Williams.
April 1, 1750, Joseph, son of Amos Denison.
May 20, 1750, Lydia, daughter of Jonathan Miner.
May 27, 1750, Mary, daughter of Benoni Searle.
June 24, 1750, Joseph, son of James Varian.
July 1, 1750, Lucy, daughter of George Denison, Jun.
Sept. 2, 1750, Thankful, daughter of Elisha Williams.
Dec. 9, 1750, Joseph, son of Symond Whipple.
Jan. 21, 1751, David, son of Jonathan Copp.
April 14, 1751, Thankful, daughter of John Williams, Jun.
May 5, 1751, Dorothy, daughter of William Whipple.
May 19, 1751, Thomas, and Sarah, son and daughter of Thomas Miner.
The same day, Robinson, son of Robert Williams.
May 26, 1751, Keturah, daughter of Joseph Pollard.
June 16, 1751, Abigail, daughter of Oliver Gallup.
July 14, 1751, George, son of Nathaniel Gallup.
The same day, Mary, daughter of William Denison, 3rd.
Sept. 1, 1721, Priscilla, daughter of Atwood Williams.
Sept. 29, 1751, Elnathan, son of Nathaniel Fellows.
Oct. 13, 1751, Joseph, Mary, and Hannah, children of Joseph Page.
The same day, Nicholas, son of Christopher Eldredge.
Oct. 26, 1751, Israel, son of Nathaniel Williams.
Jan. 19, 1752, Elijah, son of Amos Yeomans.
Feb. 16, 1752, George, son of George Williams.
The same day, Content, daughter of Deacon Denison.
March 8, 1752, William, son of Thomas Miner.
April 12, 1752, Eunice, daughter of Joseph Swan.
The same day, Isaac, son of Nathan Carary.
The same day, Isaac, son of Daniel Denison.
May 10, 1752, Lucy, daughter of Thomas Williams.
Aug. 16, 1752, Samuel, son of Jonathan Miner.
Aug. 23, 1752, Ann, and Amie, daughters of Nathaniel Williams.

Aug. 30, 1752, Content, daughter of Benoni Searle.

Oct. 11, 1762, Rev. Ebenezer Rosseter died.

BAPTISMS 636.

ADMISSIONS BY REV. EBENEZER ROSSETER.

Dec. 19, 1722, Mr. Ebenezer Rosseter was ordained Pastor of this Church of Christ, in Stonington, after which time were admitted at several times these persons, viz:—

March 3, 1723, John Sergeant and Tamzon Miner.

May 26, 1723, Jonathan Copp, and Margaret his wife.

The same day, Mary, wife of Thomas Wheeler.

June 23, 1723, Bridget, daughter of Capt. Ephraim Minor.

The same day, Sarah, daughter of Elihu Chesebrough.

July 14, 1723, Mercy, wife of John Gibbins.

July 28, 1723, Mercy, wife of William Denison.

The same day, Prudence Chesebrough's dismission from Groton was read publickly, and was admitted into ye church.

Aug. 4, 1723, Mary, wife of Deacon Joseph Palmer.

Aug. 18, 1723, John Larrison and Dorothy Whipple.

Sept 1, 1723, Lucy McDowell and Annah Thompson.

Nov. 17, 1723, Mary Searle.

Dec. 11, 1723, Joseph and Margaret Stanton's dismission from Groton Church, was publickly communicated, and they admitted into this Church.

Aug. 2, 1724, Catherine Allen.

Aug. 30, 1724, Mary Noyes and Temperance Gallup.

Nov. 1, 1724, Ephraim Fellows, and Hannah his wife.

Feb. 14, 1725, Samuel Williams.

March 28, 1725, Samuel Allen, of Westerly, was admitted into full communion.

June 20, 1725, John Mason and Anne his wife admitted into full communion.

Aug. 8, 1725, Hannah Rosseter.

Nov. 14, 1725, Eunice Gallup.

Dec. 12, 1725, Ephraim Miner.

Feb. 6, 1726, Henry Stevens senior, and his wife Elizabeth.

The same day, John Jameson, and Sarah his wife.

April 3, 1726, Mary Williams.

June 12, 1726, Gideon Cobb and Margaret his wife were dismissed from this Church to the church at Canada.

Aug. 28, 1726, Elizabeth Dye wife of William Dye admitted.

Aug. 31, 1726, at a preparatory meeting of the church it was unanimously agreed on by the Church, that for ye future all such as desire to be admitted into full communion into this church shall be examined by ye Pastor only, and not with two of ye bretheren as the manner of this church has formerly been.

The same day, the church unanimously agreed that after ye first of October next the New England Psalms shall be sang in our meeting house on Lord's days, etc.

Oct. 2, 1726, The New England Psalms was first read and sang in our Meeting house on Agreement Hill.

Jan. 29, 1727, Rebekah Mason, wife of Samuel Mason.

Feb. 19, 1727, Ebenezer Billings, Sylvester Baldwin, William Wilcocks, Nathaniel Ayers, Theophilus Baldwin, Jeremiah Main, and Josiah Grant, were dismissed from this Church, (it having been by them requested) in order to be embodied in Church Estate in North Stonington in which Society they were inhabitants.

Feb. 22, 1727, A Church was formed in North Stonington.

April 9, 1727, Anne Billings, Dorothy Wilcocks, Mary Randall, Anna Ayres, Sarah Stewart, Dorothy Babcock, Ruth Main, Rebekah Grant, Bridget

Grant, Lydia Clark, and Mercy Palmer were recommended to the communion of the Church of Christ in North Stonington, who were desired to receive them, under ecclesiastical watch as members in full communion with them.

May 7, 1727, It was proposed and consented to by ye church that Eleazar Brown should stand in the relation of a communicant in ye church to ye Church of Christ, in North Stonington.

The same day, James Babcock, and his wife, Shadrach Lamphire's wife, and the widow Fellowes were dismissed from this church and recommended to ye communion of ye Church of Christ in North Stonington.

May 16, 1727, Elizabeth Ashbee was dismissed from this Church and recommended to ye communion of ye church of Christ in North Stonington.

July 30, 1727, Sarah Ellis was dismissed from this church and recommended to ye communion of the Church of Christ in North Stonington.

Aug. 6, 1727, Daniel Morgan and Elizabeth his wife admitted.

Aug. 20, 1727, Bathsheba Thompson.

Oct. 15, 1727, Mary Hewitt was dismissed from this church, and recommended to ye communion of ye Church of Christ in North Stonington.

May 12, 1728, Francis Vanpelt admitted.

June 9, 1728, Mary Lambert.

June 16, 1728, Silence Williams.

The same day, Martha Williams.

The same day, Elizabeth Williams.

July 28, 1728, Margaret, the wife of Nathan Gallup.

The same day, Zeruiah the wife of Nehemiah Mason.

Oct. 13, 1728, Anne the wife of Jonathan Richardson.

Oct. 15, 1729, Oliver Grant.

Nov. 30, 1729, Elizabeth Dean.

Dec. 28, 1729, Mary the wife of Joseph Page.

Jan 11, 1730, Joseph Denison.

March 1, 1730, Phebe Whiting.

March 8, 1730, John Whiting's dismission or recommendation from the church of Windham was publickly communicated, and he admitted unto this church.

March 22, 1730, Samuel Allen and Catherine his wife were recommended to ye communion of ye 2d Church of Christ in Lebanon.

April 19, 1730, Rufus Miner and Mary his wife, admitted.

May 31, 1730, George Denison and Lucy his wife.

June 14, 1730, Priscilla Williams.

Nov. 1, 1730, Jonathan Richardson, Nehemiah Williams, William Bell, and James Stratton, and the wife of Nehemiah Williams, having joined in full communion with other churches, have been allowed to have communion with this church.

Aug. 27, 1732, Benaiah Williams.

Sept. 3, 1732, John Gibbins, Jun.

The same day, Prudence Lamphere.

Sept. 10, 1732, Thomas Stanton and Thankful his wife.

Sept. 24, 1732, Simeon Miner and Hannah his wife.

Oct. 15, 1732, Mary Martin, an Indian woman.

Feb. 11, 1733, Thomas, son of Thomas Miner.

April 15, 1733, Lois, wife of Samuel Stanton.

July 5, 1733, The first Church of Christ in Stonington, having for sometime been destitute of deacons by reason of a third church lately formed, in said Stonington, and ye deacons that did belong to ye said first church are both livers in that society, wherein a third church was lately formed, over whom Mr. Nathaniel Eells was on the 14th of last June ordained ye Pastor, and the Rev. Ebenezer Rosseter gave notice to ye bretheren to ye said first church to meet together to choose deacons, and the church being meet on ye fifth day of July A. D. 1733 made choice of brother

Daniel Denison and brother Thomas Miner to be deacons, they both made their humble excuses, but neither of them did absolutely refuse, and so ye church was dismissed.

July 29, 1733, Content Denison admitted.

Nov. 18, 1733, Grace Fish.

March 28, 1734, Ebenezer White.

The same day, Jonathan Wheeler and Esther his wife.

May 5, 1734, Silvanus Miner.

The same day, Beebee Denison and Sarah his wife.

Jan. 30, 173 $\frac{4}{5}$, George Martin's letter recommendatory was publickly communicated, certifying his dismission to sealing ordinances in Ireland, and was admitted into ye church.

Feb. 2, 173 $\frac{4}{5}$, Nathaniel Gallup.

The same day, Margaret the wife of George Martin.

April 20, 1735, Nathaniel Fellows.

June 29, 1735, Elizabeth, wife of Jonathan Fanning.

The same day, Joanna Denison.

July 31, 1735, Daniell Mackinainl and his wife's letter recommendatory from ye Rev. Timothy Edwards of Windsor, was publickly communicated and they admitted to communion.

Sept. 7, 1735, Samuel Mason, son of Capt. John Mason.

Oct. 1, 1735, Hannah, the wife of William Wheeler.

The same day, Samuel Whipples and Bethiah, his wife's letter dismissing or recommendatory from ye 3d church in Ipswich, was communicated to the church, and was admitted to the privileges belonging to members in full communion in a stated way.

Nov. 9, 1735, Elizabeth, daughter of Jonathan Fanning, of Groton.

Feb. 29, 173 $\frac{4}{5}$, Elizabeth, daughter of Joseph Page.

May 23, 1736, Elizabeth Denison was admitted to full communion into ye church.

June 27, 1736, Mary Lamphere.

Oct. 3, 1736, Simond Whipple's dismission and recommendation from ye Church of Christ in Stow to this church was publickly communicated, and admitted to ye privileges with us belonging to such as are in full communion.

Oct. 17, 1736, Daniel Mason was admitted into full communion in ye church.

Nov. 7, 1736, Joseph Stanton and Anna his wife was admitted into full communion.

Nov. 28, 1736, John Moxleys and Mary his wife's dismission or recommendation from Cork in Ireland was communicated to ye church, and they were admitted to privileges with us belonging to such as in full communion in this church.

Dec. 19, 1736, William Denison was admitted into full communion.

April 17, 1737, Rose Alworth was admitted to ye privileges in this church belonging to members in full communion, we being certified of her profession and orderly conversation by a certificate from the pastor of a church in Bandon in Ireland.

Aug. 7, 1737, Rachel Mason was admitted to full communion.

Aug. 14, 1737, Sarah Bennit was admitted to full communion.

Dec. 4, 1737, Jerusha Dean was admitted to ye privileges belonging to members in full communion with us, she coming recommended from ye church of Christ in ye east society in this town.

Feb. 5, 173 $\frac{7}{8}$, Elizabeth wife of Daniel Ruff was admitted to full communion.

Feb. 26, 173 $\frac{7}{8}$, Capt. John Williams was admitted to full communion.

June 4, 1738, Elnathan Miner.

July 16, 1738, Prudence, wife of William Denison.

The same day, Sarah Denison was admitted to full communion.

Sept. 16, 1739, Mary, wife of Capt. John Williams.

Oct. 3, 1739, A preparatory lecture, and the church having been desired on

that day to choose a deacon to supply ye vacancy that was by ye death of Deacon Thomas Miner. There was twenty-eight male communicants who voted, and twenty-four was for Mr. John Whiting, three votes for George Denison, and one vote for Joseph Denison. Mr. Whiting accepted.

Dec. 2, 1739, Elizabeth Mason daughter of Ensign Samuell Mason was admitted into full communion in this church.

Jan. 6, 173 $\frac{1}{2}$, Anne, wife of Jonathan Miner.

Jan. 27, 173 $\frac{1}{2}$, Mary Allworth was admitted into full communion.

April 12, 1741, Amie wife of Nathaniel Williams was dismissed from ye 2d Church in Stonington, and admitted in the 1st Church, ye same day ye sacrament of ye Lords supper was administered.

May 24, 1741, Dorothy and Esther, daughters of William Wheeler.

The same day, Rebecca, daughter of William Satterly.

June 7, 1741, Daniel Ruff was admitted into full communion.

June 14, 1741, Benadam Denison and Daniel Denison.

The same day, Phebe, dauglter of Silas Greenman.

The same day, Sarah, wife of Jacob Sawwass.

July 26, 1741, Nathaniel Gallup, and John Gallup.

The same day, Hopestill Fellows, and Content Searle.

Sept. 20, 1741, Joseph Varian, and Margaret, his wife.

Oct. 18, 1741, Nathaniel Williams.

Jan. 17, 174 $\frac{1}{2}$, William Whipple.

Jan. 31, 174 $\frac{1}{2}$, Atwood Williams was admitted into full communion.

March 7, 174 $\frac{1}{2}$, Ebenezer Williams.

The same day, Jacob Sawwass an Indian man.

The same day, Grace Garret an Indian woman.

The same day, Mary daughter of Indian Robbin.

March 21, 174 $\frac{1}{2}$, Tobiah Sockiant, an Indian man.

May 2, 1742, Phebe, daughter of Deacon Daniel Denison.

The same day, Deborah, Eunice, and Martha, daughters of Nehemiah Williams.

The same day, Bathsheba, daughter of Capt. Eldridge, of Groton.

The same day, Patience, wife of Robbin Casinaman.

May 5, 1742, a church was formed at Charlestown and Westerly in Rhode Island Government, by a council regularly called for that purpose, consisting of those whose names are immediately after mentioned, Stephen Babcock, Joseph Pendleton, William Pendleton, Thomas Noyes, Joshua Vose, Ezekiel Gavet Jun., Elias Thompson and Christopher Sugar.

The same day, Anna wife of Justice Stephen Babcock, Lydia wife of Capt. William Pendleton, Ruth wife of Christopher Sugar, Prudence wife of Joshua Vose, Anna Babcock, and Anna York were admitted to full communion with the Church of Christ there formed on the afore-mentioned day.

Jan. 16, 174 $\frac{2}{3}$, Lydia, wife of John Williams, was admitted into ye church, at Stonington.

May 22, 1748, Mercy, wife of Thomas Williams, coming recommended from ye Church of Christ in New London, was admitted into full communion with ye Church of Christ in this place.

April 26, 1747, Ebenezer Rosseter Jun. was admitted into full communion.

July 21, 1748, Joseph Denison, Esq., was chosen a deacon of ye first church.

Sept. 29, 1748, He publickly signified his acceptance of the office of deacon.

March 25, 1750, Eunice, wife of George Williams, was admitted to full communion with this church, she coming recommended from ye first church in Groton.

Nov. 4, 1753, Daniel Newell was admitted into full communion.

March 16, 1755, Susanna, wife of Amos Yeomans.

Aug. 7, 1757, Elizabeth, wife of John Gambel.

Mr. Rosseter departed this life Oct. 11, 1762, in the fortieth year of his ministry and the sixty-fourth year of his age.

MARRIAGES BY REV. EBENEZER ROSSETER.

Dec. 19, 1722, Rev. Ebenezer Rosseter was ordained.
Dec. 5, 1723, Nathan Smith, and Mary Denison.
Dec. 26, 1723, Jabez Chesebrough, and Priscilla Chesebrough.
Jan. 14, 1724, William Bell, and Anna Quinby.
Jan. 29, 1724, Andrew Davison, and Rebecca Chesebrough.
July 22, 1724, Umphry Brown, and Tabitha Holdridge.
Aug. 19, 1724, James Miner, and Sarah Breed.
Nov. 4, 1724, Joseph Bennit, and Joanna Williams.
Feb. 14, 1725, Zebadiah Mix, and Sarah Chesebrough.
April 14, 1725, Rufus Miner, and Mary Miner.
April 26, 1725, Samuel Williams, and Mary Williams.
Sept. 21, 1725, William Willy, and Mary Ashcraft.
Sept. 22, 1725, Samuel Prentice, and Abigail Billings.
Oct. 14, 1725, John Breed, and Mary Prentice.
Jan. 20, 1726, Benjamin Sprague, and Prudence Denison.
Feb. 8, 1726, Jabez Wight, and Ruth Swan.
Feb. 17, 1726, Daniel Morgan, and Elizabeth Williams.
March 10, 1726, William Pendleton, and Lydia Burroughs.
March 24, 1726, William Wilcox, and Hannah Brown.
April 4, 1726, Samuel Chesebrough, and Mary Rosseter.
May 26, 1726, Oliver Grant, and Bridget Miner.
Sept. 20, 1726, William Worthington, and Temperance Gallup.
Sept. 29, 1726, James Ashbee, and Elizabeth Brooks.
Oct. 4, 1726, John Brown, and Elizabeth Chase.
Oct. 27, 1726, Daniel Denison, and Jane Coggswell, of Long Island.
Nov. 25, 1726, Thomas Culver, and Lydia Culver.
Dec. 7, 1726, William Pollard, and Temperance Holdridge.
Jan. 4, 1727, Jeremiah Main, and Abigail Wordin.
Jan. 12, 1727, Timothy Culver, and Mary Lamb.
Jan. 18, 1727, John Palmer, and Anna Chesebrough.
May 10, 1727, John Smith, and Temperance Holmes.
The same day, Joseph Ayres, and Esther Geers.
May 18, 1727, William Basset, and Experience Brand.
Nov. 23, 1727, Nathan Chesebrough, and Bridget Noyes.
May 23, 1728, Samuel Branch, and Anna Lamb.
Oct. 16, 1728, Jeremiah Chesebrough, and Susanna Rosseter.
Dec. 16, 1728, William Palmer, and Abigail Wyat.
Dec. 26, 1728, John Palmer, and Dorothy Noyes.
Jan. 23, 1729, Caleb Haynes, and Desire Culver.
April 17, 1729, James Cornish, and Elizabeth Beardmore.
May 12, 1729, Ezekiel Turner, and Borodel Denison.
Nov. 4, 1729, Isaac Smith, and Esther Denison.
Dec. 2, 1729, Amos Chesebrough, and Desire Williams.
Dec. 3, 1729, John Whiting, and Phebe Hallam.
The same day, Daniel Hobart, and Zeruiah Miner.
Jan. 22, 1730, Samuel Hinckley, and Zeruiah Breed.
April 30, 1730, Stanton York, and Jemima Shaw.
June 11, 1730, Joshua Champlain, and Bridget Thompson.
July 10, 1730, Thomas Hall, and Hannah Fellows.
July 16, 1730, Stephen Palmer, and Elizabeth Quimby.
Oct. 22, 1730, Simeon Sparhawk, and Borodel Stanton.
Dec. 16, 1730, Jeremiah Smith, and Martha Williams.
Dec. 24, 1730, Richard Shaw, and Hannah Chesebrough.
March 10, 1731, Simeon Miner, and Hannah Wheeler.
May 20, 1731, Ichabod Brown, and Sarah Chapman.
June 9, 1731, Nathaniel Palmer, and Mary Chesebrough.

Sept. 23, 1731, Samuel Holdridge, and Sarah Fellows.
Oct. 14, 1731, Samuel Crandall, and Sarah Wordin.
Dec. 21, 1731, William Crouch, and Desire Williams.
Dec. 29, 1731, Stephen Miner, and Hannah Page.
Jan. 19, 1732, John Wells, and Amie Wilcox.
Feb. 19, 1732, John Avery, and Anna Stanton.
Feb. 14, 1732, John Fisher, and Juda Cotteril.
March 1, 1732, Jonathan Wheeler, and Esther Denison.
June 8, 1732, Jonathan Smith, and Elizabeth Williams.
Aug. 2, 1732, Ebenezer Pendleton, and Hannah Miner.
1732, Samuel Shelly, and Tamzen Thompson.
Jan. 16, 173², Joseph Denison, and Content Russel.
Aug. 29, 1733, Robert Geers, and Abigail Greenman.
Nov. 29, 1733, Jonas Prentice, and Lucy Denison.
Dec. 12, 1733, Thomas Price, and Hannah Jones.
Jan. 31, 173⁴, Avery Denison, and Thankful Williams.
July 31, 1734, John Gibbins, and Mary Darrough.
Nov. 14, 1734, Thomas Lawrison, and Mary Lamphire.
Jan. 15, 1735, James Champlin, and Prudence Hallam.
June 12, 1735, Andrew Davis, and Miriam Lamphire.
Dec. 25, 1735, William Dean, and Elizabeth Dean.
The same day, Henry Hewitt, and Joanna Denison.
Dec. 29, 1735, James Dean, and Jerusha Palmer.
Dec. 30, 1735, William Dye, and Lucy Lamphire.
Jan. 14, 173⁶, Ephriam Woodward, and Hannah Williams.
March 24, 1736, Elias Thompson, and Thankful Stanton.
May 26, 1736, Robert Stanton, and Anna Stanton.
Sept. 23, 1736, Stephen Bennit, and Mehitable Stebbins.
April 27, 1737, Thomas Brown, and Deborah Holdridge.
June 23, 1737, William Denison, and Prudence Denison.
Nov. 17, 1737, Daniel Denison, and Abigail Eldridge.
Dec. 11, 1737, William Havens, and Phebe Hallam.
Feb. 15, 1737, William Williams, and Martha Wheeler.
April 9, 1738, Edmund Pendleton, and Susanna King.
May 17, 1738, David Lester, and Priscilla Williams.
June 19, 1738, William Halsey, and Sarah Stanton.
Oct. 2, 1738, Henry Williams, and Abigail Avery.
Nov. 22, 1738, James Mason, and Sarah Denison.
Nov. 29, 1738, Benoni Searle, and Content Holdridge.
Dec. 13, 1738, John Larkin, and Experience Stark.
Jan. 1, 173⁹, Joseph Chesebrough, and Thankful Thompson.
Jan. 3, 173⁹, John Picket, and Mary Coggeswell.
Feb. 7, 173⁹, Thomas Wheeler, and Mercy Williams.
Dec. 19, 1739, Thomas Park, and Mary Wilcox.
July 6, 1740, Peter Powers, and Mary Allworth.
Oct. 5, 1740, Daniel Stanton, and Mary Eldridge.
Jan. 12, 1741, John Fling, and Joan Collins.
March 23, 1742, Charles Demply, and Elizabeth Aslin.
May 20, 1742, Amos Denison, and Martha Gallup.
May 27, 1742, Daniel Denison, and Esther Wheeler.
July 20, 1742, James Barret, and Eleanor Shehan.
Dec. 2, 1742, William Whipple, and Mercy Gallup.
April 7, 1743, John Billings, and Elizabeth Page.
June 19, 1743, Symond Whipple, and Elizabeth Mason.
Oct. 27, 1743, Joshua Bennit, and Anna Wyllis.
Nov. 24, 1743, Elisha Williams, and Eunice Williams.
Sept. 19, 1744, Ebenezer White, and Anna Chesebrough.
March 5, 174⁴, Samuel Lamb, and Lois Wells.
March 27, 1745, John Avery, and Prudence Miner.

Dec. 4, 1746, William Avery, and Phebe Denison.
Nov. 5, 1747, John Gallup, and Bridget Palmer.
Jan. 28, 1747, Elisha Gallup, and Mercy Denison.
June 14, 1748, Peter Parks, and Lucy McDowell.
Nov. 10, 1748, Hobart Mason, and Margaret Copp.
Feb. 9, 1749, David Culver, and Margaret Hobart.
Feb. 13, 1749, Hallet Cobb, and Bridget Champlin.
March 29, 1749, Isaac Gallup, and Margaret Gallup.
Aug. 3, 1749, Atwood Williams, and Elizabeth Gallup.
Oct. 4, 1750, Henry Gallup, and Hannah Mason.
Oct. 17, 1750, John Dean, and Martha Black.
Dec. 17, 1750, Amariah Stanton, and Delight Champlain.
March 21, 1751, William Thompson, and Margaret Hobart.
April 3, 1751, Joseph Page, and Catherine Ranger.
April 23, 1751, Joseph Denison, and Bridget Wheeler.
June 24, 1751, James Sponsebee, and Susanna Helm.
Nov. 12, 1751, William Buell, and Jerusha Dean.
Dec. 18, 1751, Joshua Holmes, and Prudence Wheeler.
Feb. 25, 1752, James Fanning, and Thankful.
Aug. 12, 1752, Hezekiah Monroe, and Bridget Cobb.
Oct. 18, 1752, Benadam Denison, and Sarah Denison.
Dec. 6, 1752, Nathan Chesebrough, and Anna Stanton.
March 1, 1753, Thomas Moxley, and Hannah Sims.
May 27, 1753, Nathaniel Newberry, and Mary Whipple.
May 31, 1753, Daniel Brewster, and Phebe Williams.
June 21, 1753, Asa Elliot, and Mary Bebee.
Sept. 20, 1753, Thomas Griffin, and Jerusha Chipman.
March 20, 1754, Andrew Mason, and Mary Gallup.
April 25, 1754, Elisha Williams, and Esther Wheeler.
July 11, 1754, Elam Wilbur, and Bethiah Whipple.
Sept. 9, 1754, Moses Peko, and Mary Palmer.
Jan. 22, 1756, John Hicks, and Hannah Hobart.
March 11, 1756, Jonathan Gray, and Mary Mason.
April 29, 1756, Jonathan Wheeler, and Priscilla Lester.
Oct. 28, 1756, Charles Hewitt, and Hannah Stanton.
Oct. 29, 1756, George Buttolph, and Anna Baher.
Dec. 26, 1756, Daniel Collins, and Dorothy Wells.
Jan. 27, 1757, John Lamphere, and Hannah Shelly.
Feb. 17, 1757, Jeremiah Ingraham, and Mary Enice.
June 19, 1757, John Billings, and Eunice Gallup.
July 7, 1757, Ebenezer Shelly, and Susanna Lamphere.
Nov. 17, 1757, Titus Fish, and Lucretia Williams.
Dec. 28, 1757, Nathan Cobb, and Catherine Copp.
Feb. 13, 1758, Joseph Mason, and Triphena Jones.
May 12, 1758, Rufus Hill, and Hannah Pollard.
May 14, 1758, Warham Williams, and Rebecca Satterly.
July 20, 1758, John Lanfear, and Prudence Lanfear.
Nov. 16, 1758, James Braman, and Alithea Mason.
March 15, 1759, Edward Williams, and Mary Stanton.
April 15, 1759, William Middleton, and Abigail Hancock.
Sept. 21, 1760, Daniel Hobart, and Hannah Shaw.
Nov. 13, 1760, Joshua Morgan, and Esther Stoddard.
Dec. 18, 1760, John Gardiner, and Phebe Gallup.
Jan. 8, 1761, William Ledyard, and Anna Williams.
March 5, 1761, John Hilliard, and Hannah Rosseter.
April 6, 1761, James Miner, and Prudence Denison.
April 16, 1761, William Gardiner, and Esther Denison.
June 25, 1761, Zebedee Durfey, and Abigail Pollard.
July 16, 1761, George How, and Mary Hillyard.

Sept. 3, 1761, Jonathan Wheldon, and Content Worden.
 Nov. 26, 1761, Nathaniel Hall, and Lurana Hobart.
 Dec. 24, 1761, Richard Wheeler, and Silence Burrows.
 Jan. 21, 1762, Isaac Frink, and Margaret Stanton.
 Oct. 7, 1762, John Mitchell, and Mehetabel Sparks.
 Oct. 11, 1762, Rev. Ebenezer Rosseter died.

Marriages 179.

ADMISSIONS DURING THE MINISTRY OF REV. NATHANIEL ELLS.
FULL COMMUNION.

June 14, 1733, Rev. Nathaniel Eells of Scituate, in the Country of Plymouth, in the Province of the Massachusetts Bay, was ordained a minister of the Gospel, and Pastor of the first or east church and society in Stonington. The Rev. Mr. Noyes of New Haven began with prayer, The Rev. Mr. Eells of Scituate preached from 1 Tim. iii. 1, and gave the charge, and prayed before it. The Rev. Mr. Adams of New London made the introduction and prayed after the charge, the Rev. Mr. Lord of Norwich gave the right hand of Fellowship.

The number of the names both of males and females admitted into full communion with the Church of Christ in the first or east society in Stonington, from June 14, 1733.

Aug. 12, 1733, Abigail wife of Stephen Richardson.
 Nov. 18, 1733, Anna wife of William Bell.
 Jan. 4, 1734⁴, Mercy, wife of the Rev. Nathaniel Eells.
 The same day, Mary wife of Ebenezer Billings.
 June 23, 1734, Benjamin Miner and his wife Grace.
 The same day, Hannah wife of Capt. Ichabod Palmer.
 Aug. 11, 1734, Hannah the wife of Elisha Chesebrough.
 Oct. 13, 1734, Prudence Stanton daughter of William Stanton.
 Nov. 8, 1734, Eliphal Noyes.
 Feb. 16, 1734⁵, John Hinckley, and his wife.
 April 27, 1735, Elioner Yeomans.
 Aug. 17, 1735, Widow Jerusha Palmer, Sarah Edwards, and Dorothy wife of Abijah Palmer.
 Feb. 2, 1735⁶, Lieut. Samuel Chesebrough at his house, he being sick.
 May 9, 1736, Bridget wife of Nathan Chesebrough.
 July 4, 1736, Nathan Palmer, and wife Phebe, and Esther, wife of Christopher Palmer.
 Sept. 5, 1736, George, and Phebe Darrow.
 Sept. 19, 1736, Lieut. John Frink, and his daughter, Thankfull Crouch.
 Nov. — 1736, Rebecca wife of Samuel Stanton.
 April 24, 1737, Rebecca Noyes daughter of Capt. Thomas Noyes.
 June 26, 1737, Capt. Thomas Noyes, Nehemiah Palmer and wife Submit.
 Aug. 28, 1737, Margaret Frink, and Joanna Denison.
 April 2, 1738, Mary wife of Lieut. John Denison.
 June 25, 1738, Abigail Jamison, daughter of John.
 April 27, 1740, Mary Jamison.
 July 27, 1740, Borodell Sparhawk, Sarah Thompson, Mary Stanton and Lois Stanton, four sisters.
 Oct. 25, 1740, Mercy Woodhouse.
 April 19, 1741, Nathaniel Palmer.
 June 14, 1741, Mercy Eldridge, and Lois Palmer.
 Aug. 2, 1741, Capt. John Breed, and wife Mary, Mary Dennis, Rebecca Palmer, Elizabeth Bell, Deborah Tracy and Toby Typhen, Indian.
 Oct. 4, 1741, John Hallam, and wife Abigail, Joseph Breed, Isaac Frink and wife Anna, William Stanton Jun., John Noyes Jun., Frances Palmer, Bridget Stanton, Rebecca Davison and Elizabeth McMain.
 Nov. 29, 1741, John Dickens, and wife Bathsheba, Walter Palmer, and wife Mercy.

April 18, 1742, Capt. Nathan Chesebrough, Elihu Chesebrough Jun., David Dewe, James Cornish and wife Elizabeth, Bridget Noyes, Mercy Breed, Hannah Chesebrough, Ann Murray.
 The same day, Peter Peters, Gideon Harry and wife Judah, and son Gideon, Hagar and negro Peter, Indians.
 June 13, 1742, Capt. Ichabod Palmer, and Lieut. Amos Chesebrough.
 Jan. 9, 1743, Rebecca Champlin, wife of Joseph Champlin of Westerly.
 April 21, 1745, Thankfull wife of Joseph Chesebrough.
 June 16, 1845, John Smith by a recommendation by a church in Colchester.
 Aug. 25, 1745, Joseph Chesebrough, and Elizabeth Bennet, wife of Joseph Bennet.
 Jan. 19, 1746, Temperance wife of John Smith by a recommendation from ye Rev. Mr. Ephraim Little of Colchester.
 Oct. 11, 1747, Elihu Chesebrough, The aged.
 Oct. 11, 1747, Dorothy Breed, wife of Lieut. Gershom Breed, by a recommendation from the Rev. Mr. David Jewett, N. London North Parish, dated Sept. 30.
 May, 1757, Elizabeth Pishetows, widow of William Pishetows.
 June 29, 1764, Joseph Chesebrough, Susanna Stanton, Phebe Palmer.
 Sept. 2, 1764, Susanna Gray, Elizabeth Hern, Esther Gray (Three sisters), and Susanna Banister.
 Oct. 7, 1764, Mary Eells (wife of Nathaniel), Abigail Chesebrough (wife of Joseph), Bridget Chesebrough, Dorothy Brown and Sarah Benton.
 Nov. 18, 1764, Jane Martin, Sarah Williams, daughter of Nathan and Susanna Debill.
 Oct. 31, 1773, Elizabeth, wife of Deacon Joseph Denison.
 May 7, 1775, Ebenezer Cobb, and wife Mary.
 May 13, 1781, Prudence Miner.
 Aug. 12, 1781, Thomas Miner.
 April 7, 1782, Lydia Eells.
 June 33, 1782, Mary Worden, widow.
 July 25, 1784, Abigail Snow.
 June 1, 1786, Rev. Nathaniel Eells died.

Admissions to full communion, 115.

THE NAMES OF THEM WHO OWN COVENANT, BUT DON'T JOYN IN FULL COMMUNION WITH THE CHURCH.

July 23, 1733, Jonathan and Bridget Chesebrough, privately (and afterward publickly), that their sick child might receive baptism.
 Oct. 7, 1733, Rebecca Champlin, wife of Joseph Champlin of Westerly.
 Jan. 26, 1735, Amos Chesebrough, and wife Desire.
 1736, Elias Palmer, and wife Mary.
 March 5, 1738, Abigail Miner.
 March 25, 1738, Mary, and Margaret Jamison.
 The same day, Frances, and Sarah McDowell.
 July, 1738, Lois Palmer.
 Nov. 30, 1740, Elizabeth Bell.
 July 5, 1741, Mary Gibbins.
 1742, Joseph Palmer, Jun.
 May 1, 1763, Ebenezer Astin.
 Jan. 17, 1743, Elisha, and Hannah Chesebrough privately, and afterwards publickly.
 1750, Mercy Stanton privately and afterwards publickly.
 Aug. 30, 1752, John Denison, Jun., and wife Eunice.
 March 4, 1753, Zebadiah Mix, Jun., and wife Olive.
 April 8, 1753, Edward Hancox entered into covenant and wife Lucy renewed covenant.
 Sept. 1, 1754, Nathaniel Thompson entered into covenant, and wife Hannah renewed covenant.

July 24, 1755, Thomas Stanton, Jun., and wife Sarah, privately, and on Aug. 31 following, publickly.
Dec. 19, 1756, Amos, and Lucretia Whiting.
Nov. 5, 1758, Nathan, and Abigail Stanton.
July 27, 1761, Nathan Cobb entered into covenant, his wife Katherine renewed covenant.
July 5, 1761, Capt. Simon Rhodes renewed covenant privately, and publickly on Aug. 9 following.
July 19, 1761, Gyles Yeomans.
Aug. 1, 1762, Amos Avery, and wife Patience.
Aug. 8, 1762, Widow Prudence Palmer.
Sept. 25, 1763, Amos, and Desire Hallam renewed covenant.
Jan. 1, 1764, Zebulon, and Lydia Chesebrough.
The same day, Mehitabel adult daughter of James Hancox and baptized.
June 10, 1764, Josiah Grant Hewitt, and wife Mercy.
June 17, 1764, Moses, and Esther Yeomans.
June 24, 1764, Nathaniel Chesebrough.
June 29, 1764, Susanna Stanton, adult.
Aug. 26, 1764, Widow Abigail Champlin.
Sept. 2, 1764, Jabez, and Elizabeth Frink.
Sept. 9, 1764, Oliver, and Mary Smith.
Sept. 16, 1764, Susanna Debill.
Oct. 4, 1764, Dorothy Brown.
Oct. 7, 1764, Peleg, and Prudence Noyes.
Oct. 14, 1764, Nehemiah, and Mary Palmer.
Oct. 16, 1764, Mary Clark, aged 84.
June 9, 1765, Richard Wheeler, and wife Silence.
June 16, 1765, Paul Wheeler, and wife Lucy.
June 29, 1766, Edward Eells, and wife Mercy.
The same day, Lucy Eldredge, wife of James.
July 27, 1766, Lydia Mix.
Sept. 21, 1766, John Cotton Rossiter.
Oct. 9, 1766, John Stanton.
Oct. 4, 1767, William, and Lucy Gallup.
Aug. 29, 1768, Charles Chesebrough.
Oct. 8, 1769, Amy Bell, widow of John Bell.
Sept. 2, 1770, David Bayley, and wife Eunice.
April 7, 1771, Mary Palmer, wife of Thomas Palmer, Jun.
April 28, 1771, Grace Dougall.
The same day, Peleg, and Esther Hart.
July 5, 1772, John Williams 3rd, and wife Content.
Dec. 5, 1773, Nathan Palmer, Jun., and wife Sarah.
Sept. 7, 1774, Mary, wife of John Brown privately, and publickly Oct. 2d following.
April 30, 1775, Elizabeth Seabury, wife of David.
May 14, 1775, Mary Wordin, wife of Isaac.
June 11, 1775, Nathaniel Eells, Jun., now living at Malborough.
July 23, 1775, Rebecca Hunter of Newport, daughter of Nathaniel Eells.
Sept. 10, 1776, William Chesebrough, and wife Esther.
Oct. 12, 1777, James, and Lois Noyes.
July 19, 1778, Abigail, wife of John Denison 5th.
Aug. 22, 1779, Amos Denison, Jun.
April 23, 1780, Capt. William, and Hannah Stanton.
May 28, 1780, Nathan, and Anna Stanton.
June 18, 1780, Daniel, and Zurviah Palmer.
Aug. 13, 1780, John Pendleton from Westerly.
Aug. 20, 1780, Sarah Brown, wife of Andrew.
March 24, 1782, Thomas, and Amy Swan.
Aug. 8, 1782, Lois Palmer (wife of Capt. Asa), privately, on the 11th publickly.

March 19, 1783, Mary Bell, wife of Capt. Joseph, at his house.
 March 30, 1783, Thomas Davis, and wife Mary, private at home.
 April 25, 1783, Mary Collins adult being sick, at her Father's house.
 Feb. 1, 1784, William Thompson dangerously sick.
 1785, Lucy Eldredge. A widow.
 June 1, 1786, Rev. Nathaniel Eells died.
 No. who owned the Covenant, 115.

THOSE ADMITTED TO FULL COMMUNION AFTER THE DEATH OF REV.
 NATHANIEL ELLS.

Aug. 12, 1787, William Chesebrough, and his wife Esther.
 The same day, Thomas, son of Gilbert Fanning, and his wife Hulda, the church
 being conducted by the Rev. Mr. Hart of Preston.
 The same day, Mary Holman, widow, came recommended by the church at
 East Hartford, and was received to Communion by a vote of this Church.
 Certified by me JOSEPH DENISON, Deacon of said Church.
 Sept. 16, 1787, Mary Brown, widow, Mary Miner, widow, Rebecca Crandall,
 Zurviah Stanton, Mary Cobb 2nd, were admitted; the Church being
 conducted by the Rev. Mr. Morgan of Canterbury.
 JOSEPH DENISON, Deacon.
 Oct. 21, 1787, Capt. Elisha Prior of Groton, and Henry Denison were admitted,
 the church being conducted by Mr. Morgan.
 The same day, Prudence Minor, wife of Deacon Minor.
 Feb. 10, 1788, Richardson Minor, Betsey wife of Capt. William Sheffield;
 Polly wife of William Sheffield; Clark Brown; Phebe Eldredge, wife of
 Samuel Eldredge of Groton, and Charlotte Ray of Block Island, were
 admitted; the church being conducted by said Mr. Morgan.
 JOSEPH DENISON, Deacon.
 March, 1788, Phebe Adams was admitted and Baptized by the Reverend Mr.
 Channing.
 June 8, 1788, Abigail Conklin was admitted by the Rev. Joseph Strong of
 Norwich.
 July 18, 1788, Oliver Smith, and Mary his wife, and Mary Conklin daughter
 of Joseph Conklin of Groton, were admitted to full communion with this
 church, by Rev. Levi Hart of Preston.
 The same day, Sarah Brown was admitted by the Rev. Mr. Eells, but omitted
 in the record. Attest JOSEPH DENISON, Clerk.
 March 30, 1789, Charles Phelps Esq., admitted to full communion in this
 Church; being recommended from the church of Christ in the Second
 Society in Stonington. Certified by JOSEPH DENISON, Deacon.
 The same day, Anne Minor (now the wife of Mr. Samuel Mason) was admitted,
 being recommended from the church of Christ in the north society
 in Stonington; she being baptized and admitted there Jan. 15, 1769.
 Certified by JOSEPH DENISON, Clerk.
 No. admitted to full communion, 27.

THOSE IN COVENANT AFTER THE DEATH WITH MR. ELLS.

June 8, 1788, Peleg Denison, and Mary his wife.
 The same day, Joseph Eells, and Anne his wife.
 Present Rev. Joseph Strong.

Covenanted, 4.

BAPTISMS BY REV. NATHANIEL ELLS.

June 14, 1733, Rev. Nathaniel Eells was ordained.
 Before my ordination about Sept., 1732, baptized Keturah, daughter to Nathan and Bridget Chesebrough, by my father the Rev. Mr. Nathaniel Eells.
 July 15, 1733, James, son of John, and Jerusha Thompson.
 July 23, 1733, Bridget, daughter of Jonathan, and Bridget Chesebrough, in
 private, being sick and died the same day.

Aug. 19, 1733, Peleg, son of William, and Lydia Pendleton in Westerly.
 Oct. 7, 1733, Lydia, daughter of Joseph, and Rebecca Champlin from Westerly, on her account.
 Dec. 23, 1733, Nathaniel, son of Nathaniel, and Mehitabel Swan, in the North Parish.
 Jan. 6, 1734, Mary, daughter of John, and Mary Breed.
 Jan. 27, 1734, Deborah, daughter of James, and Deborah Stratton.
 Feb. 3, 1734, Priscilla, daughter of Mary Billings.
 Feb. 17, 1734, Joseph, son of Joseph and Rebecca Champlin from Westerly, on her account.
 June 7, 1734, Samuel, son of Nathaniel, and Mercy Eells.
 June 9, 1734, Joseph Denison, grandson of Joseph Miner Esq., on his grandfather's account.
 The same day, Martha, daughter of Jedediah, and Thankfull Thompson.
 June 16, 1734, Anna, daughter of Nathaniel, and Mary Palmer.
 June 30, 1734, Abigail, and Mary, daughters of Thomas and Mary Gold, on her account.
 July 7, 1734, Jerusha, daughter of Abijah, and Dorothy Palmer.
 July 14, 1734, Grace, daughter, and Joseph, son of Benjamin and Grace Miner.
 Sept. 29, 1734, Lucretia, daughter of Nathaniel, and Mary Palmer.
 The same day, Elizabeth, daughter of Ebenezer, and Mary Billings.
 Oct. 21, 1734, Gilbert, son of John, and Dorothy Palmer.
 Nov. 3, 1734, Sarah, daughter of Samuel, and Sarah Richardson.
 The same day, — daughter of Zebadiah and Sarah Mix.
 March 9, 1735, Jonathan, son of Jonathan, and Bridget Chesebrough.
 March 16, 1735, Nathaniel, son of Jonathan, and Bridget Chesebrough.
 April 6, 1735, Mary, daughter of Samuel, and Margaret Frink.
 April 20, 1735, Amos, son, and Desire, the daughter of Amos and Desire Chesebrough.
 April 24, 1735, Bridget, daughter of William, and — Thompson.
 May 18, 1735, Nathaniel, son of Nathaniel, and Mercy Eells.
 The same day, Asenah, daughter of Deacon Joseph, and — Palmer.
 The same day, Elizabeth, daughter of John, and Elizabeth Hinckley.
 Aug. 31, 1735, Sylvester, son of Elisha, and Hannah Chesebrough.
 Sept. 21, 1735, James, son of James, and Phebe Babcock.
 Nov. 9, 1735, Mary, daughter of William, and Anna Bell.
 Dec. 14, 1735, Elizabeth, daughter of Samuel, and Mary Yeomans.
 Jan. 11, 1736, Sarah, daughter of John, and Mary Breed.
 The same day, Esther, daughter of Joseph, and Rebecca Champlin of Westerly.
 Jan. 25, 1736, Esther, daughter of Amos, and Desire Chesebrough.
 Feb. 18, 1736, Joanna, daughter of Benjamin, and Grace Miner.
 April 18, 1736, Esther, daughter of Jeremiah, and Susanna Chesebrough.
 The same day, A son of James Strattons.
 April 25, 1736, Elisha Denison, adult.
 May 16, 1736, Mary Hancox, and Mary Curtiss, adults, and Mary, daughter of Samuel, and Mary Richardson.
 May 23, 1736, Denison, son of Nathan, and Phebe Palmer.
 May 26, 1736, Abigail, daughter of John, and Dorothy Palmer, in private.
 July 4, 1736, Elias, son of Elias, and Mary Palmer.
 July 11, 1736, Joanna, daughter of John, and Lucy McDowell, on her account.
 The same day, Eunice, and Esther, daughters to Christopher, and Esther Palmer, on her account.
 July 25, 1736, Lydia, daughter of Abijah, and Dorothy Palmer, on her account.
 Aug. 1, 1736, Patience, (an Indian) wife of William Wappleton, and her sister, Esther Waug.

Oct. 10, 1736, Huldah, daughter of Joseph, and — Starkweather, North Parish.
 The same day, Abigail, daughter of William, and Abigail Palmer.
 Jan. 1, 1737, William, son of William, and Lucy Chesebrough, he being sick.
 Feb. 6, 1737, Huldah, daughter of Nathan, and Phebe Palmer.
 Feb. 13, 1737, Peleg, son of Nathan, and Bridget Chesebrough.
 Feb. 20, 1737, Elias, son of James, and Phebe Babcock.
 Feb. 22, 1737, Lucy, and Hannah, daughters of William Chesebrough, he being sick.
 March 13, 1737, John, son of Nathan, and Mercy Eells.
 April 17, 1737, James, son of Samuel, and Elizabeth Miner, North Parish.
 April 24, 1737, Phebe, daughter of George, and Phebe Darrow.
 May 5, 1737, Temperance, daughter of Benjamin, and Grace Miner.
 June 12, 1737, Abel, son of Christopher, and Esther Palmer.
 June 19, 1737, Elihu, son of Joseph, and Rebecca Champlin.
 Aug. 21, 1737, Hopestill, and Hannah Stanton, daughters, and Ichabod, son of Stanton, and Jemima York.
 Sept. 4, 1737, John Denison, adult, and Edward, John, Ann, and Jesse, children of said John, and Mary Denison.
 Sept. 18, 1737, Samuel, John, Sarah, Mary, children of Samuel, and Rebecca Stanton.
 Sept. 25, 1737, Tobias Typhen, Indian adult.
 Oct. 16, 1737, Cynthia, daughter of Robert, and Anna Stanton.
 Nov. 20, 1737, Zerviah, daughter of Samuel Hinckley.
 The same day, Samuel, son of Samuel, and Mary Hinckley.
 Jan. 22, 1738, Lucy, daughter of Nathaniel, and Mary Palmer.
 The same day, Joanna, daughter of Elisha, and Hannah Chesebrough.
 Jan. 29, 1738, Azariah, son of Bridget Stanton.
 Feb. 26, 1738, Mehitable, daughter of Samuel, and Sarah Richardson.
 March 5, 1738, Rosewell, son of Abigail Miner.

All that are baptized being adult, or bring children to Baptism (not being in full communion with the church, constantly own covenant, and if they have visibly transgressed, do make a publick confession).

March 19, 1738, Elinor Clark adult, and Esther, daughter of John, and Mary Breed; and Saxton, son of Abijah, and Dorothy Palmer.
 April 9, 1738, Bridget, daughter of Jonathan, and Bridget Chesebrough.
 April 16, 1738, Thomas, son of Thomas, and Mary Noyes, on his account at Westerly.
 April 23, 1738, Joshua, son of Joshua, and Prudence Vose of Westerly, by Mr. Fish.
 April 30, 1738, Jedediah, son of Jedediah, and Mary Chesebrough.
 May 7, 1738, Nehemiah, son of Nehemiah, and Submit Palmer.
 June 11, 1738, Stephen, son of Jonathan, and Anna Richardson, by Mr. Fish.
 June 18, 1738, Joseph, son of Joseph, and Priscilla Breed.
 July 16, 1738, Priscilla, daughter of Amos, and Desire Chesebrough.
 Aug. — 1738, Flora Cäser, negro servant of widow Mary Chesebrough.
 Oct. 22, 1738, Thomas, son of Joseph Park, at Westerly.
 Nov. 5, 1738, Andrew, son of Nathan, and Phebe Palmer.
 The same day, Hepsabeth, daughter of Jedediah, and Mary Chesebrough.
 Jan. 14, 1739, Edward, son of Nathaniel, and Mercy Eells.
 Jan. 21, 1739, Wyatt, son of Samuel, and Mary Hinckley.
 March 4, 1739, Anna, daughter of John, and Dorothy Palmer.
 March 18, 1739, William Chapman, adult, son of John Chapman.
 March 25, 1739, Robert, son of Robert, and Anna Stanton.
 April 15, 1739, Robert, son of Nathan, and Bridget Chesebrough.
 The same day, Elisha, son of John, and Mary Denison.
 April 22, 1739, Samuel, son of Lionel, and Abigail Udall.
 The same day, John, son of John, and Elizabeth Davison, North Parish.

The same day, Joseph, son of George, and Phebe Darrow, by Mr. Fish.
 April 29, 1739, Abigail, daughter of Benjamin, and Grace Miner.
 The same day, Christopher, son of Joseph, and Rebecca Champlin, from Westerly.
 The same day, Marvin, daughter of widow Mary Palmer.
 The same day, Benjamin, son of Capt. William, and Lydia Pendleton, of Westerly.
 May 20, 1739, Jemima, daughter of Stanton, and Jemima York, of Westerly.
 The same day, Prudence, daughter of Isaac, and —— Wordin, on her account at Westerly.
 June 3, 1739, Lucretia, daughter of John, and Lucy McDowell, on her account.
 June 17, 1739, Amos, son of Samuel, and Rebecca Stanton.
 July 29, 1739, Walter, son of Walter, and Mercy Palmer.
 Aug. 26, 1739, Grace, daughter of Walter, and Grace Palmer.
 Sept. 2, 1739, Abigail, daughter of Joshua, and Prudence Vose.
 Sept. 9, 1739, John, son of John, and Mary Gibbins.
 Nov. 25, 1739, Margaret, daughter of Isaac, and Anna Frink.
 Dec. 2, 1739, Avery, son of Joseph, and Priscilla Breed, by Mr. Merrick of Bradford.
 Feb. 24, 1740, Joseph, son of Joseph and Thankful Chesebrough.
 March 2, 1740, Dorothy, daughter of Abigail, and Dorothy Palmer, at his house.
 April 13, 1740, Dorothy, daughter of Deacon John, and Elizabeth Noyes.
 The same day, Eunice, daughter of Jonathan and Bridget Chesebrough.
 June 1, 1740, Stephen, Anna, and Thomas, children of William and Patience Wappleton, on her account.
 The same day, Tias, and Thankfull, children of Toby, and Kate Tyhen (all Indians), on his account.
 June 15, 1740, Grace, daughter of Capt. John and Mary Breed.
 The same day, Edward, son of Jedediah and Mary Chesebrough.
 June 22, 1740, Nathaniel, son of Nathaniel and Mary Palmer.
 July 6, 1740, Jesse, son of Nehemiah and Submit Palmer.
 July 20, 1740, Zebulon, son of Zebulon and Mary Chesebrough.
 Oct. 12, 1740, Nathan, son of Nathan, and Phebe Palmer.
 Nov. 2, 1740, Thomas, son of Henry and Joanna Hewitt, North Parish.
 March 17, 1741, Sarah, daughter of Nathaniel and Mary Eells.
 March 29, 1741, Coddington, son of Capt. Nathan and Bridget Chesebrough.
 April 5, 1741, Mary, daughter of Lieut. Amos and Desire Chesebrough.
 May 10, 1741, David, son of Samuel and Mary Hinckley.
 May 24, 1741, William, son of Lionel, and Abigail Udall.
 The same day, John, son of William, and Anna Bell.
 The same day, Sarah, daughter of Christopher and Esther Palmer.
 June 7, 1741, Joseph York and Mary Eldredge, both adults.
 June 18, 1741, Mary Stanton, adult.
 The same day, Lydia, daughter of Capt. William, and Lydia Pendleton.
 The same day, Anna, daughter of Stanton, and Jemima York, at Westerly.
 Lecture day.
 June 21, 1741, Peleg, son of Mercy Eldredge.
 The same day, Elizabeth wife of Job Hawkins, an Indian.
 June 28, 1741, London, negro man servant of Capt. Morgan, North Groton.
 July 5, 1741, David Dewe, and Jabez Dewe, adult bretheren.
 The same day, George, son of John and Mary Gibbins, on her account.
 Aug. 9, 1741, William Shaddack, and Katherin Typhen, Indians adults.
 The same day, Richard, son of Katherine Typhen.
 Aug. 17, 1741, Ichabod, son of George and Phebe Darrow.
 Aug. 30, 1741, John, and Anna, children of William and Prudence French of Westerly.

Sept. 7, 1741, John Dickens and wife Bathsheba, Their children John, Niaba, Mott, and Edward.

The same day, Amos, and Phebe, children of John and Abigail Hallam.

Sept. 27, 1741, John, son of Rufus and Mary Miner.

The same day, Isaac, son of Isaac and Ann Frink.

The same day, Joanna, Indian wife to Zachaug Pishetows, and their child Charles, on her account.

Oct. 12, 1741, Mary Pendleton, an orphan (on Monday), dangerously sick, 14 years old, at Lieut. John Randall's.

Oct. 18, 1741, John Gardiner, Lois, and Mary, children of Joshua, and Sarah Thompson, on her account, at Charlestown meeting house.

Nov. 1, 1741, Katherine, servant of Daniel Palmer, Esq.

Nov. 8, 1741, Mary Clark, adult daughter of John Clark.

The same day, Mary, daughter of Robert and Anna Stanton.

The same day, Dinah, Indian wife of Isaac Mortar.

Nov. 22, 1741, John Cook, indian son of William, and Patience Wappleton, on her account.

Dec. 6, 1741, Esther, daughter of Elihu Chesebrough Jun., and wife Esther baptized.

Jan. 19, 1742, Mary, daughter of Joseph, and Thankfull Chesebrough in private, on her account.

Jan. 24, 1742, Mary, daughter of Capt. John and Mary Denison.

The same day, Thankfull, daughter of Eliphalet, and Thankfull Buddington.

The same day, John Dewe, a youth.

The same day, Sarah James, an Indian girl.

Feb. 7, 1742, Deborah wife of Jabesh Dewe, adult.

Feb. 21, 1742, Rebecca Pishetows, Indian adult.

Feb. 28, 1742, Elizabeth Hawkins, Indian adult.

March 7, 1742, Ann Murray, adult.

The same day, Judah Garret, Indian adult.

March 21, 1742, Abigail, daughter of John and Abigail Hallam.

The same day, Mercy, daughter of Walter, and Mercy Palmer.

March 28, 1742, Peter Peters, and daughter Mercy.

The same day, Gideon Harry, and wife Judah, and their son Gideon (Indians), and Peter, negro servant of Stephen Richardson.

April 4, 1742, Sarah, daughter of Samuel and ~~Frink~~, Frink, on her account.

April 7, 1742, Hannah Dickens, an aged woman, and her granddaughter Anstiss.

The same day, Ann Mott, an indian woman.

April 11, 1742, Miriam Blin, and Hagar an indian woman, and her children Agnes and Sarah.

April 18, 1742, Elizabeth Cornish, adult.

The same day, Elizabeth Brown, adult.

The same day, Mary Dewe, adult.

The same day, Andrew, son of Zebulon and Mary Chesebrough.

The same day, Uriah, son of Joseph and Rebecca Champlin of Westerly.

The same day, Katherine Garret, and her children Caroline and Prudence, (Indians).

April 25, 1742, Pheebe, daughter of Capt. Joseph Gallup, West Parish.

May 9, 1742, Elizabeth Quony, indian servant to Capt. John Denison.

The same day, Primus, negro, living at Thomas Stanton's.

June 6, 1742, Eunice, daughter of John, and Mary Breed.

The same day, Elizabeth, wife of Benjamin Bennet, of Westerly, and her son Edward.

July 4, 1742, Asa, son of Nathan, and Phebe Palmer.

July 11, 1742, Mary, wife of Capt. Joseph Stanton, at Westerly, and admitted her into full communion there.

July 14, 1742, Surbinah, negro servant of Capt. John Denison.

Aug. 15, 1742, Mary, daughter of Jedediah, and Mary Chesebrough.

Aug. 29, 1742, Joseph, son of Joseph Palmer, Jun., and wife Katherine.
Oct. 10, 1742, Elijah, son of Nehemiah, and Submit Palmer.
Nov. 14, 1742, Bridget, daughter to Capt. Nathan, and Bridget Chesebrough.
Jan. 9, 1743, John, son of William, and Anna Bell.
The same day, Mercy, daughter of Nathaniel, and Mercy Eells.
March 27, 1743, Anna, daughter of Jonathan, and Bridget Chesebrough.
May 1, 1743, Samuel, son of Joseph, and Thankful Chesebrough.
The same day, Rebecca, daughter of Ebenezer, and Rebecca Astin.
May 8, 1743, Samuel, son of Lient. Amos, and Desire Chesebrough.
May 29, 1743, —, son of Samuel, and — Williams.
The same day, —, son of Edward, and — Short.
June 12, 1743, Elihu, son of Elihu, and Esther Chesebrough.
The same day, Abel, son of Samuel Hinckley, Jun., and wife Mary.
The same day, Eliphilet, son of Eliphilet, and Thankful Buddington.
July 31, 1743, Gilbert, son of John, and Dorothy Palmer.
The same day, Bathsheba, daughter of Walter and Mercy Palmer.
Sept. 4, 1743, Lemuel, son of Nathan, and Phebe Palmer.
The same day, Capt. Nathan Chesebrough, publickly accepted the office of a Deacon, to which he had been chosen.
Sept. 25, 1743, George, son of George and Phebe Darrow.
Oct. 2, 1743, Rebecca, daughter of Joseph, and Rebecca Champlin, Westerly.
Oct. 9, 1743, Thankfull, daughter of Rufus, and Mary Miner, by Mr. Fish.
Dec. 18, 1743, David, son of Jeremiah, and Susanna Chesebrough, by Mr. Rosseter.
April 8, 1744, at night, Samuel, son of Samuel, and Mary Frink, the child sick.
April 22, 1744, Sarah, daughter of Nicholas, and Sarah Newhajous (indian), on her account.
June 10, 1744, William, son of Joseph, and Katherine Palmer.
The same day, Sabean, daughter of Joshua, and Sarah Thompson, from Westerly, on her account.
June 17, 1744, Mary, daughter of Lionel, and Abigail Udall.
July 8, 1744, Prudence, daughter of Zebulon, and Mary Chesebrough.
The same day, Benjamin, son of Benjamin, and Elizabeth Bennet, on her account.
July 22, 1744, Rebecca, daughter of Capt. John, and Rebecca Denison.
July 29, 1744, Prudence, daughter of John, and Abigail Hallam.
Aug. 26, 1744, James, son of James, and Grace Noyes, on her account.
Sept. 9, 1744, David, son of Nathaniel, and Mary Palmer.
Sept. 16, 1744, Ann, daughter of Daniel, and Elizabeth Ruff, West Parish.
Nov. 4, 1744, James, son of Deacon Nathan, and Bridget Chesebrough.
Jan. 13, 1745, Dorothy, daughter of Ebenezer, and Rebecca Astin.
Feb. 17, 1745, William, son of Elihu, and Esther Chesebrough.
The same day, Joseph, son of William, and Anna Bell.
March 24, 1745, Sarah, daughter of Nathaniel, and Mercy Eells.
The same day, Mary, daughter of Joseph, and Thankful Chesebrough.
The same day, Submit, daughter of Nehemiah, and Submit Palmer.
The same day, Rachel, daughter of Jonathan, and Anna Richardson.
April 14, 1745, Ann, daughter of Rufus, and Mary Miner.
The same day, Ebenezer, son of Nathan, and Phebe Palmer.
June 2, 1745, Desire, daughter of Samuel, and Mary Frink.
June 16, 1745, David, son of John, and Temperance Smith.
July 22, 1745, James, son of John, and Dorothy Palmer. The child sick.
Private.
Aug. 25, 1745, Elijah, son of Samuel, and Mary Hinckley.
The same day, Anna, daughter of Robert, and Anna Stanton.
The same day, Ann, daughter of Joseph, and Rebecca Champlin, on her account.
Sept. 15, 1745, Mary, daughter of George, and Pheebe Darrow.

Oct. 6, 1745, John, son of John Noyes, Jun., and wife Mercy, on his account.
 Nov. 3, 1745, Rebeceea, daughter of Capt. John, and Rebeceea Denison.
 The same day, Hannah, daughter of Lieut. Amos, and Desire Chesebrough.
 The same day, John, son of Jedediah, and Mary Chesebrough.
 Jan. 19, 1746, Vose, son of Walter, and Mercy Palmer.
 April 27, 1746, Aaron, son of Ann Lamphere, West Parish.
 May 4, 1746, Elisha, son of Samuel, and Rebecca Turner, on her account.
 June 8, 1746, Priscilla, daughter of Daniel, and Hannah Mason.
 The same day, Desire, daughter of Joseph, and Elizabeth Eliot, both of the
 West Parish.
 July 13, 1746, Mary, daughter of John, and Abigail Hallam.
 The same day, Lydia, daughter of Zebediah, and Sarah Mix.
 July 27, 1746, James, son of Nicholas, and Sarah Newhajous, indian, on her
 account.
 Aug. 3, 1746, Phebe, daughter of Jonathan, and Bridget Chesebrough.
 Sept. 7, 1746, William, son of Benjamin, and Elizabeth Bennet, on her ac-
 count.
 Feb. 1, 1747, Prudence, daughter of Ebenezer, and Rebecca Astin.
 Feb. 15, 1747, Abel, son of Nehemiah, and Submit Palmer.
 March 8, 1747, Hannah, daughter of Elihu, and Esther Chesebrough.
 March 15, 1747, Pheebe, daughter of Nathan, and Pheebe Palmer.
 March 29, 1747, Ann, daughter of Deacon Nathan, and Bridget Chesebrough,
 by Mr. Fish.
 April 11, 1747, — daughter of Joseph, and Thankfull Chesebrough.
 May 3, 1747, Grace, daughter of James, and Grace Noyes, on her account.
 June 21, 1747, Lucretia, daughter of Nathaniel, and Mercy Eells.
 June 28, 1747, Isaac, son of Bridget Wheeler, widow.
 July 19, 1747, Molle, daughter of Zebulon, and Mary Chesebrough.
 The same day, Mr. Whitefield preached, p. m.
 Aug. 2, 1747, Rebecca, daughter of Capt. John, and wife Rebecca Denison.
 The same day, Martha, daughter of Borodell Sparhawk, widow.
 The same day, Sarah, daughter of Joshua, and Sarah Thompson, of Westerly.
 Aug. 9, 1747, Joshua, son of Capt. Rufus, and Mary Miner.
 Oct. 11, 1747, Temperance, daughter of John, and Temperance Smith.
 Nov. 22, 1747, Samuel, son of Samuel, and Mary Frink.
 Jan. 17, 1748, Elisha, son of Elisha, and Hannah Chesebrough.
 March 6, 1748, Mercy, daughter of John, and Mercy Noyes.
 April 3, 1748, Frances, daughter of George, and Pheebe Darrow.
 April 24, 1748, Benjamin, son of Jedediah, and Mary Chesebrough.
 May 1, 1748, Abigail, daughter of Robert, and Anna Stanton, by Mr. Fish.
 The same day, Sarah, daughter of Theophilus Fitch, North Parish.
 May 8, 1748, Nathan, son of Samuel, and Mary Hinckley.
 May 22, 1748, John, son of Lieut. Amos, and Desire Chesebrough.
 July 3, 1748, John McClarnen, son of Lieut. Gershom, and Dorothy Breed,
 on her account.
 Sept. 25, 1748, Amy, daughter of Ensign John, and Dorothy Palmer.
 Oct. 23, 1748, Lucy, daughter of Benjamin, and Elizabeth Bennet, on her ac-
 count.
 Nov. 27, 1748, Pheebe, daughter of John and Abigail Hallam.
 April 16, 1749, Elizabeth, daughter of Elihu, and Esther Chesebrough.
 May 7, 1749, Elisha, son of Elisha, and Hannah Chesebrough.
 June 11, 1749, Sarah, daughter of Sargeant Joseph, and Thankfull Chese-
 brough.
 July 2, 1749, Elisha, son of Capt. John, and Rebecca Denison.
 July 16, 1749, Nathaniel, son of Nathaniel, and Mercy Eells.
 July 23, 1749, Daniel, son of Nehemiah, and Submit Palmer.
 Aug. 13, 1749, Sabrin, daughter of Ebenezer, and Rebecca Astin.
 The same day, Betty, daughter of Joseph, and Katherine Garret, indians, on
 her account.
 Aug. 20, 1749, William, son of Abel, and Ann Calkins, Norwich, 1st Parish.

Aug. 27, 1749, Sabrin, daughter of Nathan, and Pheebe Palmer.
 Sept. 11, 1749, James, son of Deacon Nathan, and Bridget Chesebrough in private the child dangerously sick.
 Oct. 5, 1749, John, son of Lionel, and Abigail Udall.
 Dec. 10, 1749, Charles, son of John, and Temperance Smith.
 March 2, 1750, — daughter of Mercy Stanton.
 March 4, 1750, Prudence, daughter of the widow Mary Chesebrough.
 April 22, 1750, Lucy, daughter of Jonathan, and Bridget Chesebrough, by Mr. Fish.
 May 27, 1750, Oliver, son of John Noyes, Jun., and wife Mercy.
 The same day, Anna, daughter of Jacob Burton, and wife Rachel.
 June 3, 1750, Abigail, Olive, Eunice, daughters of Eliphalet, and Thankful Buddington.
 Nov. 25, 1750, Zebulon, son of Jedediah, and Mary Chesebrough.
 The same day, Hannah, daughter of Elisha, and Hannah Chesebrough.
 Feb. 24, 1751, Elizabeth, daughter of James, and Grace Noyes.
 March 27, 1751, William, son of Thomas Stanton, 2nd, and wife Elizabeth.
 May 19, 1751, Naboth, son of Elihu, and Esther Chesebrough.
 June 2, 1751, Sarah, daughter of Sargeant Joseph, and Thankfull Chesebrough, by Mr. Fish.
 June 9, 1751, Joshua, son of Capt. Amos, and Desire Chesebrough.
 Nov. 3, 1751, Elisha, son of Capt. John, and Rebecca Denison.
 Dec. 8, 1751, Lois, daughter of Nehemiah, and Submit Palmer.
 Feb. 8, 1752, Lucretia, daughter of Nathan, and Phebe Palmer.
 June 14, 1752, Lucy, daughter of Col. William, and Mary Pendleton, of Westerly.
 The same day, Esther, daughter of Eliphalet, and Thankfull Buddington.
 Aug. 30, 1752, Eunice, daughter of John Denison, Jun., and wife Eunice.
 Oct. 15, 1752, Amos, son of Elisha, and Hannah Chesebrough.
 Nov. 5, 1752, Asa, son of Jacob, and Rachel Burton.
 March 4, 1753, Anna, daughter of Zebediah Mix, Jun., and wife Olive.
 April 1, 1753, Katherine, daughter of Capt. James and Joanna Fanning, by Mr. Fish.
 April 8, 1753, Edward Hancox, adult.
 The same day, Lucy, Edward, Anna, and Zebulon, children of Edward and Lucy Hancox.
 April 15, 1753, Gershom, son of Samuel, and Mary Hinckley.
 May 20, 1753, Mary, daughter of Robert, and Rebecca Williams, West Parish.
 Aug. 5, 1753, Reuben, son of Nehemiah Palmer, Esq., and wife Submit.
 Aug. 19, 1753, Desire, daughter of Nathan, and Pheebe Palmer.
 Aug. 26, 1753, Pliebe, daughter of James, and Grace Noyes.
 Sept. 30, 1753, Margaret, daughter of Nathaniel Gallup.
 The same day, Martha, daughter of William Whipple, of West Parish.
 Feb. 24, 1754, Mercy, daughter of Capt. John, and Rebecca Denison.
 March 3, 1754, Edward, son of John, Jun., and Eunice Denison.
 June 2, 1754, Mary, daughter of Nathaniel, and Mary Palmer.
 July 7, 1754, Eli, son of Thomas, and Elizabeth Stanton.
 The same day, Olive, daughter of Eliphalet, and Thankfull Buddington.
 Aug. 4, 1754, Robert, son of Abijah, and Bridget Palmer, on her account.
 Aug. 11, 1754, Rebecca, daughter of Nathaniel, and Mary Eells.
 Sept. 1, 1754, Nathaniel Thompson, adult, and Nathaniel, son of said Nathaniel and Hannah Thompson.
 The same day, Vose, son of Samuel, and Mary Hinckley.
 Oct. 13, 1754, Rebecca, daughter of Jedediah, and Mary Chesebrough.
 Nov. 17, 1754, Rebecca, daughter of Elihu, and Esther Chesebrough.
 April 13, 1755, Christopher, son of Elisha, and Hannah Chesebrough.
 July 24, 1755, Peleg, son of Thomas Stanton, Jun., and wife Sarah.
 July 27, 1755, Elizabeth, daughter of Capt. Amos, and Desire Chesebrough.

Aug. 31, 1755, Sarah, daughter of Thomas Stanton, 2d, and wife Sarah.
 Sept. 14, 1755, Thomas, son of James, and Grace Noyes.
 The same day, Nathan, son of Edward, and Lucy Hancox.
 Dec. 7, 1755, Lydia, daughter of Nathaniel, and Mary Eells.
 Dec. 21, 1755, Lois, daughter of John Denison, Jun., and wife Eunice.
 April 4, 1756, Edward, son of Nathan, and Phebe Palmer.
 May 9, 1756, Bridget, daughter of Nathaniel, and Hannah Thompson.
 The same day, Bridget, daughter of Thomas Stanton, 2d, and wife Sarah.
 June 27, 1756, ——, son of Jedediah, and Mary Chesebrough.
 Nov. 14, 1756, Jabez, son of Elisha and Hannah Chesebrough.
 Dec. 19, 1756, Welthian, daughter of Amos, and Lucretia Whiting.
 May, 1757, Mary, daughter of John, and Eunice Denison, by Mr. Fish.
 Sept. 4, 1757, Lucy, daughter of Thomas, and Elizabeth Stanton.
 Sept. 25, 1757, Samuel, son of Nathaniel, and Mary Eells.
 May, 1758, Mary Wappleton, adult, being sick at the widow Elizabeth Noyes' her mistress.
 July 2, 1758, Hannah, daughter of Nathaniel, and Hannah Thompson.
 Aug. 26, 1758, Martha, daughter of Samuel, and Mary Hinckley.
 Nov 5, 1758, Lois, Mary, Ebenezer, children of Nathan, and Abigail Stanton.
 March 18, 1759, Joseph, son of Nathaniel and Mary Eells.
 June 3, 1759, John, son of John Denison, Jun., and wife Eunice.
 June 10, 1759, Eliakim, son of Nathan, and Phebe Palmer.
 The same day, Rebecca, daughter of James, and Grace Noyes.
 April 13, 1760, William, son of Peter Crary, of Groton South Parish.
 June 15, 1760, Elijah, son of Elisha and —— Chesebrough.
 June 27, 1760, Nathan Cobb, adult, and Henry, son of said Nathan, and Katherine Cobb.
 Oct. 5, 1760, Hannah, daughter of Nathaniel, and Mary Eells.
 Nov., 1760, Grace, daughter of Samuel, and Mary Hinckley.
 July 15, 1761, James, son of Simon, and Anna Rhodes, on his account.
 July 19, 1761, Edward, son of Gyles Yeomans.
 Aug. 9, 1761, Mary, and Simon, children of Capt. Simon, and Anna Rhodes on his account.
 July 4, 1762, Nathan, son of Edward, and Lucy Hancox.
 Aug. 1, 1762, Borodel, daughter of Capt. Amos, and Patience Avery.
 The same day, Elizabeth, daughter of Nathaniel, and Mary Eells.
 Aug. 8, 1762, Moses, Abigail, and Gilbert, children of widow Prudence Palmer.
 Aug. 15, 1762, Henry, son of Simon, and Anna Rhodes.
 The same day, Eli, son of the widow Submit Palmer.
 July 3, 1763, Edward, son of Capt. Nathan, and Abigail Stanton.
 July 31, 1763, Bridget, daughter of Capt. James, and Grace Noyes.
 Aug. 7, 1763, Martha, daughter of Eleazer Williams, and wife Elizabeth of West Parish.
 Sept. 11, 1763, Benjamin, son of Nathaniel, and Mary Eells.
 Sept. 25, 1763, John, Abigail and Amos, children of Amos, and Desire Hallam.
 Jan. 21, 1764, Lydia, daughter of Zebulon, and Lydia Chesebrough.
 Jan. 17, 1764, Mehitable, adult, daughter of James Hancox.
 June 10, 1764, Desire, daughter of Josiah Grant Hewitt, and Mercy Hewitt.
 June 17, 1764, Jesse, son of Thomas and Elizabeth Stanton.
 The same day, John, and Esther, children of Moses, and Esther Yeomans.
 June 24, 1764, Nathaniel and Hannah, children of Nathaniel Chesebrough.
 June 29, 1764, Susanna Stanton, adult, and her daughter Eunice.
 The same day, Ezra, son of Nathaniel Gallup.
 The same day, Eunice, daughter of Lieut. Daniel Denison, two last named from the west parish.
 Aug. 5, 1764, Thomas, son of Amos and Desire Hallam.
 Aug. 12, 1764, John, son of Docter Benjamin, and Elizabeth Blodgett.

Aug. 26, 1764, Nabbe, daughter of Widow Abigail Champlin.
 The same day, Thomas Eldridge, son of Nathaniel, and Abigail Williams.
 The same day, Andrew, son of Capt. Nathan, and Abigail Stanton.
 Sept. 2, 1764, Bridget, daughter of Joseph Page, and wife Lucy.
 The same day, Samuel, Jabez, Elizabeth, and Charles, children of Jabez and Elizabeth Frink.
 Sept. 9, 1764, Edward, Mary, Elizabeth, Nathan, children of Oliver, and Mary Smith.
 Sept. 16, 1764, Susannah Debill, an adult person.
 Oct. 4, 1764, Dorothy Brown, adult, baptized by immersion.
 Oct. 7, 1764, Peleg, son of Peleg, and Prudence Noyes.
 Oct. 14, 1764, Mary, Priscilla, and Nehemiah, children of Nehemiah, and Mary Palmer.
 Oct. 16, 1764, Mary Clark, aged about 84 years.
 April 14, 1765, Surviah, daughter of David, and Surviah Miner.
 April 28, 1765, Joseph, son of Deacon Joseph Denison, Esq., and wife Bridget.
 The same day, Prudence, daughter of John Dean, and wife Martha.
 June 9, 1765, Esther, daughter of Richard, and Silence Wheeler.
 June 16, 1765, Paul, Lucy, John and Anna, children of Paul Wheeler, Esq., and wife Lucy.
 The same day, Amos, son of Eleazer and Abigail Williams.
 Dec. 3, 1765, John, son of Peleg, and Prudence Noyes.
 April 27, 1766, —— of Paul, and Lucy Wheeler.
 June 1, 1766, Zebulon, son of Zebulon, and Lydia Chesebrough.
 June 8, 1766, Perez, son of Jabez, and Elizabeth Frink.
 The same day, Elijah, son of Nehemiah, and Mary Palmer.
 The same day, Lydia, daughter of Moses, and Esther Yeomans.
 June 15, 1766, Cynthia, daughter of Amos, and Martha Denison.
 June 29, 1766, Lueretia, daughter of Edward, and Mercy Eells.
 The same day, Gurdon, son of James, and Lucy Eldridge.
 July 13, 1766, Eliakim, son of Nathan, and Abigail Williams.
 July 27, 1766, Joshua Miner, son of Lydia Mix.
 Sept. 21, 1766, Sarah, daughter of John Cotton, and Phebe Rosseter.
 The same day, Abigail, daughter of Joseph, and Abigail Chesebrough.
 Oct. 5, 1766, Martha, daughter of Capt. Phineas, and Elizabeth Stanton.
 Oct. 19, 1766, Rebecca, and —— children of John Stanton. ✓
 Nov. 2, 1766, —— daughter of Joseph, and Lucy Page.
 April 5, 1767, Nicholas, son of Amos, and Desire Hallam.
 April 12, 1769, Nathaniel, son of Richard, and Silence Wheeler.
 April 19, 1767, Elisha, son of George Denison, Jun., and wife Lucy.
 April 26, 1767, Elizabeth, daughter of Joseph Denison, Esq., and wife Bridget.
 May 3, 1767, Oliver, son of Oliver, and Mary Smith.
 May 24, 1767, David, son of Charles, and Bridget Chesebrough, on her account.
 May 31, 1767, Molle, daughter of Jabez, and Elizabeth Frink.
 June 28, 1767, Abigail, daughter of Ichabod, and Esther Packer.
 The same day, Elam, son of Daniel, and Hannah Packer.
 The last two children from Groton South Parish.
 Sept. 27, 1767, Elizabeth, daughter of Thomas, and Elizabeth Stanton.
 Oct. 4, 1767, Eunice, Perez, Oliver, and William, children of William and Lucy Gallup.
 Nov. 1, 1767, Bridget, daughter of David, and Bethiah Miner.
 June 12, 1768, Perez, son of Paul Wheeler, and wife Lucy.
 July 24, 1768, —— of Nehemiah, and Mary Palmer.
 The same day, —— of James, and Lucy Eldredge.
 Aug. 14, 1768, Kate, daughter of Joseph, and Abigail Chesebrough.
 Aug. 29, 1768, —— of Charles, and Bridget Chesebrough.
 The same day, —— of Moses, and Esther Yeomans.

Sept. 4, 1768, Elihu, son of Peleg, and Prudence Noyes.
 Oct. 1, 1768, Susanna, and Amos, twin children of John Stanton.
 March 19, 1769, Samuel, son of Edward, and Mercy Eells.
 April 2, 1769, Dudley, son of George Denison, Jun., and wife Lucy.
 April 16, 1769, Sarah, daughter of Josiah Grant Hewitt, and wife Mercy.
 April 30, 1769, Jesse, son of John, and Martha Dean.
 The same day, Edward, son of Elisha, and Mercy Gallup.
 The same day, Martha, daughter of Joseph, and Lucy Page.
 The same day, Mehitabel, daughter of John Cotton, and Phebe Rosseter.
 July 9, 1769, Desire, daughter of Amos, and Desire Hallam.
 Aug. 20, 1769, Abigail, daughter of Capt. Simon, and Anna Rhodes.
 The same day, Jo-Adam, son of William, and Lucy Gallup.
 Oct. 8, 1769, Anna, and Amy, daughters of Amy Bell.
 Oct. 29, 1769, John, and Denison, sons of Oliver, and Mary Smith.
 The same day, — son of Jabez, and Elizabeth Frink.
 April 29, 1770, Richard, son of Richard, and Silence Wheeler.
 The same day, Sarah, daughter of David, and Bethiah Miner.
 July 29, 1770, Asa, son of Capt. Phineas, and Elizabeth Stanton.
 The same day, Esther, daughter of George Denison, Jun., and wife Lucy.
 Aug. 5, 1770, Rhode, daughter of Thomas, and Elizabeth Stanton.
 The same day, Mary, and Bridget, twin daughters of Charles and Bridget Chesebrough.
 The same day, Elizabeth, daughter of Joseph and Abigail Chesebrough.
 Aug. 12, 1770, Peleg, and Nehemiah, sons of Nathan and Abigail Williams.
 The same day, Mercy, Abigail, John, and Joshua, children of Christopher, and Mary Eldridge, at Nathaniel Williams'.
 Sept. 2, 1770, Cushing, son of Edward, and Mary Eells.
 Sept. 9, 1770, David, Abel, Mary, Priscilla, Perez, Scynthia, children of David, and Eunice Bayley, at his house by consent of the church.
 The same day, David, son of Moses, and Esther Yeomans.
 Sept. 16, 1770, Lucy, daughter of James, and Lucy Eldredge.
 Oct. 7, 1770, Bridget, daughter of John Stanton.
 Dec. 2, 1770, Thomas Williams, son of Josiah Grant, and Mercy Hewitt.
 Dec. 9, 1770, Asa, son of John Cotten, and Phebe Rosseter.
 March 31, 1771, Nathan, son of Dr. Benjamin, and Abigail Blodget.
 April 7, 1771, Hannah, and Thomas White, children of Thomas Palmer, Jun., and wife Mary, on her account in private, she sick.
 April 14, 1771, Lucy, daughter of Daniel, and Lucy Eldridge, Groton south, at his dwelling house.
 April, 28, 1771, Cyrus, son of Joseph, and Lucy Page.
 The same day, Bridget, daughter of Grace Dougall.
 The same day, Alexander, son of Peleg, and Esther Hart.
 May 21, 1772, Lydia, daughter of Peleg, and Prudence Noyes, in private, child sick.
 June —, 1772, Amos Chesebrough, son of Nehemiah, and Mary Palmer.
 The same day, Phebe, daughter of Charles, and Bridget Chesebrough.
 July 5, 1772, John, son of John Williams, 4th, and wife Content.
 July 12, 1772, Serviah, daughter of Paul Wheeler, Esq., and wife Lucy.
 The same day, Eunice, daughter of James, and Lucy Eldridge.
 Oct. 4, 1772, John Cotton, son of John Cotton, and Phebe Rosseter.
 Jan. 11, 1773, Elihu, son of John Williams, 4th, and wife Content.
 The same day, Eunice, daughter of Joseph, and Abigail Chesebrough.
 March 14, 1773, Edward, son of Edward, and Mercy Eells.
 June 20, 1773, Nathan, son of Thomas, and Elizabeth Stanton. ✓
 Aug. 29, 1773, Anna, daughter of Moses, and Esther Yeomans.
 Oct. 10, 1773, Hannah, daughter of John Cotton, and Phebe Rosseter.
 March 18, 1774, Benjamin, son of John, and Mary Davis, at his house.
 April 24, 1774, Fanny, daughter of Joseph, and Lucy Page.
 The same day, Hannah, daughter of David, and Bethiah Miner.

The same day, Mercy, daughter of Capt. Nathan, and Sarah Palmer.
 July 10, 1774, Lucy, daughter of William, and Lucy Gallup.
 Aug. 7, 1774, Lydia, daughter of John, and Content Williams.
 Sept. 7, 1774, Mary, daughter of John, and Mary Brown.
 Sept. 12, 1774, Jeremiah, son of John, and Henrietta Miller, of New London,
 the child dangerously sick. They owned the Covenant.
 Oct. 2, 1774, John, and Clark, sons of John, and Mary Brown, on her account.
 Oct. 16, 1774, Mary, daughter of Dr. Benjamin, and Abigail Blodget, pri-
 vately, the child very sick.
 Nov. 13, 1774, Henry, son of Capt. Benjamin — Park.
 Jan. 15, 1775, Thankfull Worden, adult, in private, she being dangerously
 sick.
 April 30, 1775, Nathaniel, Sarah, John, David, Elizabeth, Stephen, and Pris-
 cilla, children of David, and Elizabeth Seabury, on her account at the
 Point.
 May 7, 1775, Ebenezer Cobb, and wife Mary, adults, in publick.
 The same day, Rebecca, daughter of Edward, and Mercy Eells, at the Point.
 The same day, Jack, negro mulatto slave of Deacon William Morgan, and
 Sarah, his wife, at the Point.
 May 14, 1775, Mary, Oliver, Henry, children of Ebenezer, and Mary Cobb.
 The same day, Mary, wife of Isaac Wordin, adult, and their daughter Phebe
 on her account.
 May 21, 1775, Noyes, son of John, and Mary Brown.
 May 28, 1775, Henry, son of James, and Lucy Eldredge.
 June 11, 1775, Molle, daughter of Zebulon, and Lydia Chesebrough.
 June 18, 1775, Anna, daughter of Charles, and Bridget Chesebrough.
 July 16, 1775, Anna, daughter of William, and Lucy Gallup.
 July 30, 1775, Welthian, daughter of John Cotton, and Phebe Rosseter.
 Aug. 20, 1775, Edward, son of John, and Lois Lathem.
 Sept. 3, 1775, William, son of William, and Esther Chesebrough.
 Oct. 22, 1775, —, son of John McKittrick, and wife Mary. They show-
 ing a testimonial from Scotland.
 Jan. 14, 1776, Nathaniel, son of Edward, and Mercy Eells.
 April 28, 1776, Paul, son of Joseph, and Lucy Page.
 The same day, Ann Borodel, daughter of Capt. Daniel Denison. Private, he
 being dangerously sick.
 June 9, 1776, Henry, son of Henry, and Rebecca Hunter of Newport.
 June 23, 1776, Joseph, son of John, and Content Williams.
 The same day, Nathan, son of Ebenezer, and Mary Cobb.
 Aug. 11, 1776, Joshua, son of Charles, and Bridget Chesebrough.
 Oct. 13, 1776, Polly, daughter of Moses, and Esther Yeomans.
 The same day, Esther, daughter of William, and Esther Chesebrough.
 Nov. 10, 1776, Ebenezer, son of Capt. Peleg, and Prudence Noyes.
 Jan. 26, 1777, Henry, son of Henry, and Sarah White from Long Island.
 April 20, 1777, Denison, son of Elisha, and Mercy Gallup.
 May 4, 1777, John Cotton, and Phebe, twins of John Cotton, and Phebe
 Rosseter.
 May 25, 1777, Thomas Randall, son of Zebulon, and Lydia Chesebrough.
 July 20, 1777, Sanford, son of John, and Mary Brown.
 Aug. 10, 1777, Jesse, son of David, and Bethiah Miner.
 Oct. 5, 1777, Lois, daughter of James, and Lois Noyes in private, child sick.
 Nov. 8, 1777, Gurdon, son of Joseph, and Lucy Page.
 Dec. 14, 1777, Ben Arnold, son of Charles, and Bridget Chesebrough.
 March 15, 1778, Benjamin Park, son of John Latham, Esq., and wife Lois.
 The same day, Prudence, daughter of Capt. Peleg, and Anna Pendleton, from
 Westerly.
 June 7, 1778, Henry, son of Ebenezer, and Mary Cobb.
 July 19, 1778, Abigail, wife of John Denison, 5th, adult.
 Aug. 2, 1778, Ephraim, son of William, and Esther Chesebrough.

The same day, Bridget, daughter of Lieut. John, and Content Williams.
 Aug. 30, 1778, Sarah, daughter of Nehemiah, and Mary Palmer.
 Dec. 6, 1778, Edward Denison, son of James, and Lois Noyes.
 Jan. 31, 1779, Samuel, son of John, and Susanna Stanton.
 Aug. 5, 1779, Nathaniel, son of Capt. Peleg, and Prudence Noyes.
 The same day, Charles Wheler, son of Amos, and Hannah Denison.
 Oct. 10, 1779, Andrew Palmer, son of John Cotton, and Phebe Rosseter.
 The same day, Keturah, daughter of Moses, and Esther Yeomans.
 The same day, James, son of James, and Lois Noyes.
 April 23, 1780, Thankfull, daughter of Capt. William, and Hannah Stanton.
 May 21, 1780, Charles Sylvester, son of Isaac, and Mary Wordin, on her account.
 May 28, 1780, Anna, daughter of Nathan, and Anna Stanton.
 June 18, 1780, Daniel, son of Daniel, and Serviah Palmer.
 Aug. 13, 1780, John Pendleton, adult, of Westerly.
 Aug. 20, 1780, Sarah Brown, wife of Andrew, adult, and their children, Edward, Stanton, Sarah, and Allen, on her account.
 Sept. 10, 1780, Prudence, daughter of Zebulon, and Lydia Chesebrough.
 Sept. 17, 1780, Nathan, and John, sons of Edward, and Mercy Eells.
 Sept. 22, 1780, Gyles Russell, son of James, and Lucy Eldridge.
 The same day, Martha, daughter of William, and Esther Chesebrough.
 Dec. 17, 1780, Joseph, son of John, and Abigail Park, of Charlestown.
 The same day, Phineas, son of Peleg, and Anna Pendleton.
 The same day, Polly, daughter of Joshua, and Anna Pendleton baptized at Mr. Davis's, Westerly.
 Feb. 11, 1781, Joseph Chesebrough, son of Nathaniel, and Abigail Dyer, on her account.
 July 22, 1781, Grace, daughter of Capt. Peleg, and Prudence Noyes.
 — 1, 1781, Sarah, daughter of Edward, and Mercy Eells.
 Aug. 12, 1781, Lucretia, Henrietta, Thomas, Asa, and Priscilla, children of Thomas Miner.
 Aug. 26, 1781, Submit, daughter of Daniel and Zerviah Palmer.
 March 17, 1782, Isaac, son of Joseph, and Lucy Page.
 March 24, 1782, Rebecca, Thomas, Cyrus, Daniel, Sarah, Amy, Henry, and Abigail, children of Thomas, and Amy Swan.
 The same day, William Ledyard, son of John Cotton, and Phebe Rosseter.
 April 17, 1782, Nathaniel, Coddington, Washington, Nancy, Sally and Fanny, children of Col. Oliver, and Mary Smith.
 April 21, 1782, Eunice, daughter of William, and Esther Chesebrough.
 May 5, 1782, Anna, daughter of John, and Abigail Denison, on her account.
 May 26, 1782, Daniel, son of Nathan, and Anna Stanton.
 Aug. 8, 1782, — son of Asa, and Lois Palmer, private. The child sick; on her account.
 Aug. 11, 1782, Mercy, daughter of Captain Asa, and Lois Palmer, on her account.
 Sept. 22, 1782, Andrew, son of Capt. Henry, and Rebecca Hunter, of Newport.
 Oct. 20, 1782, Nancy, daughter of Capt. James, and Lucy Eldredge.
 Dec. 22, 1782, Nathaniel, son of Nathaniel, and Abigail Dyer.
 Jan. 26, 1783, Kate Kendall, daughter of John, and Abigail Park, of Charlestown.
 March 16, 1783, Sarah, daughter of Ebenezer, and Mary Cobb.
 The same day, Elias, son of Andrew, and Sarah Brown, on her account.
 March 19, 1783, Polly Betsey, Fanny, daughters of Joseph, and Mary Bell, at a Lecture in his house.
 March 30, 1783, Thomas, son of Thomas and Mary Davis.
 The same day, William, son of Joshua, and Anna Pendleton.
 April 25, 1783, Mary Collins, adult, in sickness.
 May 25, 1783, Amos and Hannah, son and daughter of Amos, and Hannah Denison.

Feb. 1, 1784, William Thompson, in sickness, adult.
 April 18, 1784, Warren, son of Nehemiah, and Mary Palmer.
 May 23, 1784, Dorcas, daughter of Nathaniel, and Abigail Dyer, she and child sick.
 Sept. 26, 1784, Francis, son of Capt. Henry, and Rebecca Hunter, of Newport.
 Oct. 17, 1784, Robert, son of Robert, and Temperance Sheffield, on her account.
 Nov. 28, 1784, Amelia, daughter of Zebulon and Lydia Chesebrough.
 March 17, 1784, Nancy, daughter of Daniel and Elizabeth Eldredge, of Groton.
 The same day, Lucy, daughter of Capt. Joseph, and Mary Bell, at a Lecture in his house, on her account.
 March 20, 1784, Mary, daughter of Thomas, and Mary Davis.
 April 17, 1784, Jesse Denison, and Nathaniel Miner, sons of James, and Eunice Noyes.
 May 22, 1784, Gilbert Fanning, son of John Cotton, and Phebe Rosseter.
 May 29, 1784, Lucy, daughter of Lucy Eldridge, widow.
 July 17, 1784, Sanford, son of Capt. Ebenezer, and Mary Cobb.
 Nov. 27, 1784, Clark, son of Joshua, and Anna Pendleton, of Westerly at Mr. Davis's at Paucatuc.
 Dec. 23, 1784, Desire, William, Stanton, and George, children of Capt. John Williams, and wife Content, at their house, she being unable to go to the house of God.
 June 16, 1786, Rev. Nathaniel Eells departed this life in the 76th year of his age and 53rd year of his ministry, and ordained in the 23rd year of his age.

Baptisms, 747.

BAPTISMS AFTER THE DEATH OF REV. NATHANIEL EILLS.

— 1786, Lydia, and Samuel, children of Edward, and Mercy Eells baptized by J. Strong, Pastor of 1st Church at Norwich.
 Aug. 12, 1787, Edward, and Eliakim sons of John Cotton, and Phebe Rosseter.
 The same day, Silas, son of William, and Esther Chesebrough.
 The same day, Thomas, son of Mr. Gilbert Fanning, and Hulda his wife, the said Thomas being adult, and baptized on his own account, and done by the Rev. Mr. Hart of Preston, certified by Joseph Denison deacon of said church.
 Sept. 16, 1787, Roe, and Anna, son and daughter of Mary Miner widow, baptized by Rev. Mr. Morgan of Canterbury.
 June 8, 1788, Phebe Adams adult, baptized by Mr. Channing.
 July 13, 1788, Noyes, Mary, Samuel, Mason Gray, Peleg, and Joseph, children of Peleg, and Mary Denison.
 The same day, Nancy, daughter of Joseph, and Anna Eells.
 The same day, Edward Stanton, son of Asa, and Lois Palmer.
 The same day, Harriet, and Frederick, children of Robert, and Temperance Sheffield, by Joseph Strong, Pastor of the 1st Church of Norwich.
 July 13, 1788, Sarah, Henry, and Daniel, children of Henry Denison and wife.
 The same day, Martha, Sarah, and Catherine, children of Richardson Miner.
 The same day, Jesse, son of Oliver Smith.
 The same day, James Noyes, son of Ebenezer, and Mary Cobb, baptized by Rev. Levi Hart of Preston.

Baptisms, 27.

MARRIAGES BY THE REV. NATHANIEL EILLS.

June 14, 1733, Rev. Nathaniel Eells ordained.
 Nov., 1733, Ebenezer Billings, and Mary Noyes.
 Nov. 17, 1733, Anthony Woodhouse, and Mercy Allen.
 — 1735, — of Preston, and Sarah Jamison.

May 15, 1735, James Bundy, and Mary Jamison.
 Nov. 11, 1736, —— Smith, and Desire Denison.
 Dec. 29, 1736, Walter Palmer, and Mercy Hinckley.
 Dec. 30, 1736, Samuel Hinckley, and Mary Wyatt.
 Feb. 27, 1737, John Stanton, and Prudence Chesebrough. —
 Aug. 26, 1737, John Hallam, and Abigail Noyes.
 Nov. 8, 1738, Elihu Prentice, and Abigail Jamison.
 March 13, 1739, Deacon John Noyes, and Elizabeth Whiting, from New London North Parish.
 March 29, 1739, Zebulon Chesebrough, and Mary McDowell.
 April 15, 1739, Eliphalet Buddington, and Thankfull Jones.
 June 22, 1739, James Noyes, and Grace Billings.
 Aug. 16, 1739, Latham Clark, and Jane Jamison.
 Oct. 29, 1739, Dominie Haley, and Ann Dorcas.
 Nov. 27, 1739, James Geer of Groton, and Sarah Chesebrough.
 Nov. 30, 1739, Samuel Thorn, and Rebecca Hahes.
 Dec. 6, 1739, Crump, negro servant of Stephen Richardson, and Deborah, Indian servant of Jonathan Richardson.
 Dec. 18, 1739, William Noyes, and Cybill Whiting.
 Jan. 3, 1740, John Benjamin of Preston, and Margaret Jamison.
 Feb. 18, 1740, Elihu Chesebrough Jun., and Esther Dennis.
 Dec. 30, 1740, Nathaniel Hancox, and Joanna Hilliard.
 Feb. 19, 1741, Samuel Frink Jun., and Mary Stanton.
 May 10, 1741, Lieut. John Randall, and Mary Palmer.
 May, 1741, Samuel Clark, and Mary Jamison.
 July, 1741, Edward Hancox, and Lucy Chesebrough. —
 Aug. 20, 1741, Oliver Stewart, and Rebecca Pendleton of Westerly.
 Sept. 28, 1741, David Dewe, and Deborah Tracy.
 Dec. 20, 1741, Stephen Mason, and Joanna Newkachuse, Indians.
 Feb. 11, 1742, Thomas Clark of Westerly, and Elizabeth Jamison.
 March 17, 1742, Peter, negro servant of Stephen Richardson, and Mary Jones, an Indian negro mulatto.
 March 31, 1742, Joseph Garret, and Katherine, Indians.
 July 1, 1742, William Brown, and Joanna Fellows.
 July 14, 1742, Ebenezer Austin, and Rebecca Davidson.
 Sept. 9, 1742, Thomas Chester, and Sarah Eldredge both of Groton.
 Oct. 26, 1742, Joseph Wauheag, and Rebecca Pishetows, Indians.
 Nov. 11, 1742, Moses Tyler of Preston, and Joanna Denison.
 Feb. 17, 1743, Daniel Fish of Preston, and Rebecca Palmer.
 June 21, 1743, Nicholas Newkajous, and Sarah Peter, Indians.
 June 23, 1743, James Hancox, and Sarah Amcs.
 July 7, 1743, Capt. John Denison, and Rebecca Noyes.
 Nov. 9, 1743, William Brumly of Stonington and Elizabeth Brown of Westerly.
 Dec. 8, 1743, Joseph Denison, and Lucy Chesebrough.
 Dec. 13, 1743, Nathaniel Crandall of Westerly, and Jemima Cartee.
 Dec. 15, 1743, William Worden, Jun., and Amy Wells.
 Dec. 26, 1743, John, Enos, and Mercy Hall, of Westerly, certificate of their publication signed by William Babcock, Esq.
 Dec. 29, 1743, Ezekiel Coot, and Elizabeth Hawkins, Indians.
 April 12, 1744, Prince, negro servant of Elihu Chesebrough, and Phebe, a mulatto, free born.
 May 10, 1744, Joseph York, and Hannah Chesebrough. —
 March 3, 1745, Nathaniel Cottrell of Westerly, and Mary Niles.
 July 28, 1745, Abraham Lewis, of Westerly, and Rebecca Chesebrough.
 Aug. 25, 1745, Benjamin Earl, and Sarah McDowell.
 Sept. 10, 1745, William Stanton, Jun., and Lucy Briggs, of Pembroke, in the Province of the Massachusetts Bay.
 The same day, Thomas Brumley, and Mary Yeomans.
 April 9, 1746, Isaac Wheeler, and Bridget Noyes.

April 17, 1746, Isaac Babcock of Westerly, and Mary Worden.
 May 5, 1746, Thomas Stanton, and Elizabeth Bell.
 Oct. 29, 1746, Gideon Kence of Preston, and — Hewitt.
 Dec. 7, 1746, Toby Pishetows, and Judah George, Indians.
 Dec. 23, 1746, John Hinckley, and Joanna Rose.
 Feb. 8, 1747, John Bently, and Patience Shaw.
 March 5, 1747, Judah Coleman, and Prudence Stanton.
 May 19, 1747, Elisha Chesebrough, and Hannah Jamison.
 June 24, 1747, Andrew Stanton, and Sarah Noyes.
 July 8, 1747, John Dickens of Newport, and Ann Hancox.
 Aug. 25, 1748, Joseph York, and Esther Jamison.
 Jan. 2, 1749, Nathaniel Johnson of Westerly, and Sarah Chesebrough.
 Feb. 15, 1749, Rufus Palmer, and Phebe Babcock.
 June 4, 1749, James Palmer, and Hannah Chesebrough.
 Oct. 5, 1749, John Hancox, and Lydia Champlin.
 Feb. 25, 1750, Elisha Sanford of Newport, and Priscilla Noyes.
 May 9, 1750, Nathan Halls, and Deborah Machony both from Charlestown in the Colony of Rhode Island.
 Nov. 18, 1750, Caleb Arnold of Portsmouth on Rhode Island, and Ann Brown.
 Nov. 22, 1750, Benjamin Billings, and Abigail Brown.
 Dec. 19, 1750, Edward Denison, and Lois Stanton ; John Denison, Jun., and Eunice Stanton, two brothers, and two sisters.
 Jan. 10, 1751, Thomas Stanton, 3rd, and Sarah Chesebrough.
 March 3, 1751, Ebenezer Goddard of Groton, and Mercy Stanton.
 April 8, 1751, William Glover, and Mary Fanning.
 April 25, 1751, Col. William Pendleton of Westerly, and Mary Chesebrough.
 May 9, 1751, Benjamin Adams of Plainfield, and Jerusha Palmer.
 May 12, 1751, Abiel Gardner, and Ruth Shaw.
 June 18, 1751, John Avery of Groton, and Mary Dennis.
 June 17, 1751, Nathaniel Alcock, and Frances Enos.
 Dec. 2, 1751, Zebadiah Mix, Jun., and Olive Bell.
 Dec. 15, 1751, Job Gardner, and Hannah Britton.
 Dec. 22, 1751, Ephraim Miner, and Desire Chesebrough.
 Jan. 8, 1752, Amos Whiting, and Lucretia Palmer.
 April 22, 1752, John Palmer, and Anna Noyes.
 Oct. 1, 1752, Jcdediah Wilbough, and Deborah Pollyard.
 Dec. 3, 1752, John Walsworth of Groton, and Mary Miner.
 Feb. 1, 1753, Amos Pendleton of Westerly, and Susanna Chesebrough.
 Feb. 8, 1753, Lieut. Joseph Champlin of Westerly, and Mary Noyes.
 March 8, 1753, Lemuel Dewe, and Mary Brown.
 May 13, 1753, Moses Palmer, and Prudence Turner.
 Dec. 25, 1753, Gilbert Fanning, and Hulda Palmer.
 Jan. 28, 1754, Nathaniel Thompson, and Hannah Mix.
 Jan. 30, 1754, Thaddeus Cook of Preston, and Surviah Hinckley.
 Feb. 20, 1754, Nathaniel Miner, and Ann Denison.
 April 1, 1754, Deacon William Willcocks, and Abigail Palmer.
 May 16, 1754, Hempstead Miner, and Lydia Chesebrough.
 May 21, 1754, Caleb Niles, and Abigail Curtis.
 June 2, 1754, Noyes Palmer, and Sarah Mix.
 July 7, 1754, Daniel Collins of New London, and Rebecca Stanton. —
 July 28, 1754, Samuel Hern of Westerly, and Anna Bell.
 Aug. 28, 1754, Robert Potter, Esq., of Charlestown, and Hannah Stanton.
 Aug. 29, 1745, Abijah Crandall of Westerly, and Sarah Yeomans.
 Dec. 5, 1754, Abiel Gray of Coventry, and Lois Palmer.
 Jan. 1, 1755, Joseph Champlin, Jun., of Westerly, and Abigail Palmer.
 April 17, 1755, Shuball Williams, and Abigail Turner.
 July 17, 1755, Primus, negro servant of Elihu Chesebrough, and Surviah, a mulatto.
 Feb. 11, 1756, Richard Nutter, a foreigner, and Abigail Dewe.

Nov. 18, 1756, Prosper Wetmore of Norwich, and Keturah Chesebrough.
Dec. 1, 1756, Nathaniel Babcock, Jun., and Mary Laurison.
March 22, 1757, David Thompson, and Priscilla Leeds.
April 21, 1757, Nathan Billings, and Anna Bell.
Sept. 25, 1757, George Irish of Newport, and Sarah Babcock.
March 30, 1758, Lebbeus Harris of Colchester, and Eliphal Prentice.
Oct. 18, 1758, Amos Hallam, and Desire Stanton.
Nov. 23, 1758, Caleb Shon, and Agnes Tony, Indians.
Jan. 4, 1759, Isaac Whittle, and Freelo Parker.
Feb. 11, 1759, Benjamin Stevens, a foreigner, and Sarah Stanton.
Feb. 22, 1759, Nathaniel Chesebrough, and Hannah Wheeler.
Aug. 31, 1759, Joshua Morey of Newport, and Hopestill Beebe.
Nov. 15, 1759, Walter Buddington of Groton, and Anna Bell.
Jan. 10, 1760, Simeon Pendleton of Westerly, and Mercy Palmer.
Jan. 24, 1760, Thomas Noyes, and Mary Cobb.
May 22, 1760, Walter Palmer, Jun., and Margaret Frink.
July 27, 1760, John Chesebrough, and Rebecca Mix.
July 31, 1760, Wyatt Hinckley, and Eunice Breed.
Sept. 7, 1760, Elisha Gay of Norwich, and Amy Brown of Westerly.
Oct. 15, 1760, Azariah Stanton, and Susannah Cobb.
— 1761, Joseph Miner, and Elizabeth Miner.
May 14, 1761, Joseph Lewis of Westerly, and Mary Clark.
June 17, 1761, Ebenezer White from Long Island, and Sarah Miner.
Nov. 1, 1761, Simeon Berry, and Thankfull Rogers.
Nov. 5, 1761, Joshua Lathrop of Norwich, and Mercy Eells.
Nov. 22, 1761, Moses Yeomans, and Esther Chesebrough.
Nov. 25, 1761, Achos Sheffield, and Lois Cobb.
Dec. 13, 1761, Samuel Hinckley, Jun., and Mary Bacon.
Dec. 24, 1761, Joshua Brown, and Joanna Rogers.
Jan. 28, 1762, Joseph Swan, and Mary Miner.
Feb. 11, 1762, Rueben Brown, and Margaret Frink.
Feb. 28, 1762, Benjamin Worden of Hopkinton, and Mary Davidson.
March 28, 1762, Jedediah Chesebrough, and Rebecca Slack.
June 3, 1762, Nathaniel Ingraham, and Elionor Enos.
June 20, 1762, Jonathan Chesebrough, and Esther Chesebrough.
The same day, Simon Sparhawk, and Lydia Brown.
The same day, William Bott from England, and Abigail Miner.
Dec. 22, 1762, William Griffeth, and Anna Chesebrough.
Jan. 27, 1763, Josiah Grant Hewitt, and Mercy Williams.
May 1, 1763, John Belcher of Westerly, and Hopestill Fellows.
June 1, 1763, Peleg Noyes, and Prudence Williams.
Aug. 14, 1763, William Noyes, and Sarah Fanning.
Nov. 17, 1763, Samuel Hern, and Elizabeth Gray.
Dec. 1, 1763, Joshua Swan, and Martha Denison.
Dec. 22, 1763, John Wheeler, and Mary Miner.
Dec. 28, 1763, Colonel Samuel Rose of South Kingstown, and Abigail Miner.
Dec. 29, 1763, Joseph Chesebrough, and Abigail Herrick.
March 12, 1764, Michael Ash, and Joanna Eliot.
Aug. 2, 1764, Gilbert Smith of Groton, and Eunice Denison.
Oct. 25, 1764, Abel Hinckley, and Sarah Hubbard.
Nov. 1, 1764, Thomas Ward, and Mary Buddington.
Nov. 4, 1764, Jonas Saterly, and Lydia Geer.
Nov. 22, 1764, Caleb Thurber, and Lucretia Collins.
Nov. 29, 1764, Samuel Frink 2nd, and Joanna Hinckley, widow.
Dec. 2, 1764, Col. Henry Babcock, and Mary Stanton.
Dec. 25, 1764, Robert Chesebrough, and Hannah Chesebrough.
Jan. 10, 1765, Samuel Chesebrough, and Submit Palmer.
Jan. 24, 1765, Jared Crandall, and Lydia Pendleton.
March 10, 1765, Joseph Babcock 3rd of Westerly, and Prudence Frink.

March 28, 1765, James Eldredge of Groton, and Lucy Gallup.
Aug. 8, 1765, Salmon Treat Richardson, and Hannah Wilkerson.
Aug. 18, 1765, Christopher Miner, and Mary Randall.
The same day, Nathaniel Palmer, and Grace Noyes.
Sept. 8, 1765, Thomas Miner, and Mary Page.
Sept. 22, 1765, William Pendleton, and Lydia Palmer.
Sept. 29, 1765, Charles Thompson, and Lucy Palmer.
Oct. 20, 1765, John Cotton Rosseter, and Phebe Palmer.
Dec. 3, 1765, William Chesebrough, and Dorothy Yeomans.
Jan. 9, 1766, Isaac Wyburn of Preston, and Anna Whipple.
Jan. 26, 1766, Ebenezer Cobb, and Mary Brown.
Jan. 30, 1766, Benadam Gallup of Groton, and Bridget Palmer.
Feb. 2, 1766, Charles Chesebrough, and Bridget Chesebrough.
The same day, Nathaniel Chesebrough, and Mary Hallam.
July 6, 1766, John Bell, and Amy Williams.
June 27, 1766, Nathaniel Lamphere, and Rebecca Brand.
Aug. 21, 1766, Stephen Babcock, and Prudence Denison.
Aug. 28, 1766, Elihu Babcock, and Elizabeth Jeffviers.
The same day, Eliphalet Buddington, Jun., and Marvin Birch.
Oct. 2, 1766, Malachi Owens, and Bythenia Lewis.
Nov. 23, 1766, Samuel Hazard, and Abigail Stanton.
Nov. 30, 1766, Nathaniel Hewitt, Jun., and Anna Hobart.
Dec. 3, 1766, John Miner, and Prudence Galloway.
Dec. 25, 1766, Henry Herrick of Preston, and Sarah Yeomans.
Feb. 1, 1767, Elnathan Rosseter, and Mercy Coleman.
March 8, 1767, Samuel Bebee, and Desire Eliot.
March 23, 1767, Thomas Palmer, Jun., and Mary Rosseter.
April 9, 1767, Nathaniel Miner, and Lois Denison.
April 22, 1767, Joseph Stanton, and Hannah Chesebrough.
June 7, 1767, Sylvester Cottrell, and Pegge Pendleton.
Sept. 20, 1767, Jesse Palmer, and Phebe Chesebrough.
The same day, Nehemiah Williams, Jun., and Bethiah Wilbur.
Sept. 27, 1767, Elijah Palmer, and Anna Chesebrough.
Nov. 8, 1767, William Fellows, and Susanna Rathbun.
Dec., 1767, Rufus Miner, and Eunice Chesebrough.
March 2, 1768, Henry Cobb, and Prudence Champlin.
March 3, 1768, Samuel Yeomans, and Sarah Brumley.
March 20, 1768, Samuel Lamphere, and Hannah Welles.
April 24, 1768, Phineas Stanton, Jun., and Esther Gallup.
The same day, Elihu Chesebrough, Jun., and Phebe Denison.
Sept. 8, 1768, Samuel Hubbard, and Rebecca Shaw.
Oct. 1, 1768, Job Pendleton, and Sarah Crandall.
Nov. 24, 1768, Jesse Williams of Norwich, and Sarah Williams.
Dec. 3, 1768, William Stanton, 2nd, and Eunice Palmer.
Dec. 14, 1768, James Allyn, Jun., of Groton, and Anna Stanton.
Jan. 1, 1769, Samuel Gallup, and Jemima Enos.
Jan. 26, 1769, Amos Whipple, and Anna Hewitt.
March 12, 1769, David Babcock, and Mary Hinckley.
March 26, 1769, James Lewis, and Susanna Debbil.
April 20, 1769, James Rose of South Kingston, and Thankful Miner.
Aug. 27, 1769, Major James Babcock of Westerly, and Joanna McDowell.
Sept. 17, 1769, Simeon Adams of Groton, and Lydia Sparhawk, widow.
Nov. 19, 1769, Edward Crosby, and Lucretia McDowell.
Dec. 7, 1769, Robert Stanton, Jun., and Sabre Palmer.
The same day, Deacon Samuel Copp, and Dolle Brown.
Dec. 21, 1769, Daniel Yeomans, and Hannah Davis of Groton.
Jan. 18, 1770, John Williams 4th, and Content Denison.
Jan. 31, 1770, Appleton Wolcott Rosseter, and Mary Denison.
March 22, 1770, Simeon Cadwell, and Mary Shaw.

May 10, 1770, William Miner, and Abigail Halley.
 Aug. 30, 1770, Josiah Grant, and Sarah Miner.
 Sept. 6, 1770, Capt. Nathan Palmer, and Sarah Elles.
 Sept. 23, 1770, Nathan Noyes, and Lydia Fellows.
 Nov. 8, 1770, John Williams 2nd, and Mary Hewitt.
 Jan. 27, 1771, Joseph Hilliard, and Lois Palmer.
 Feb. 10, 1771, Thomas Gamball, and Elizabeth Dempsey.
 Feb. 14, 1771, Andrew Brown, and Sarah Cobb.
 March 19, 1771, David Dougall, and Grace Hewitt.
 April 21, 1771, Edward Hancox, Jun., and Sarah Sheffield.
 April 25, 1771, Darius Denison, and Mary Billings.
 The same day, Thomas Stanton 4th, and Elizabeth Chesebrough.
 June 13, 1771, Joseph Denison 2nd, and Mary Smith of Norwich.
 The same day, Joshua Thompson, Jun., of Westerly, and Mary Cobb.
 Oct. 3, 1771, Stephen Thomas mulatto, and Betsey Pauchage, Indian.
 Oct. 13, 1771, James Tripp, and Mary Stanton.
 Nov. 10, 1771, George Bebee, and Lucy Hancox.
 Nov. 14, 1771, Jonathan Bowers, and Mary Avery.
 Dec. 8, 1771, Peter Crary, and Lucretia Palmer.
 Dec. 11, 1771, Silas Champlin, and Welthian Palmer.
 Jan. 9, 1772, Thomas Crary of Groton, and Mehitable Mason.
 Jan. 22, 1772, John Burdick of Westerly, and Sarah Earl.
 Feb. 3, 1772, David Fanning of Groton, and Mary Searle.
 April 9, 1772, Francis Isgate, and Desire Pattin.
 April 26, 1772, Elisha Denison, and Elizabeth Noyes.
 The same day, Samuel Chesebrough 2nd, and Molle Slack.
 July 5, 1772, Henry Frink, and Desire Palmer.

Aug. 20, 1772, Lodowick Stanton of Charlestown, and Thankfull Stanton.

Sept. 6, 1772, John Denison 5th, and Abigail Miner.
 Nov. 8, 1772, Jonathan Weaver, and Abigail Slack.
 Dec. 2, 1772, James Noyes 3rd, and Lois Denison.
 Dec. 9, 1772, William Eliot, and Honour Dempsey.
 Dec. 16, 1772, Nathan Crary, and Sarah Palmer.
 Dec. 24, 1772, Nathaniel Eells, Jun., and Martha Babcock.
 Dec. 27, 1772, Paul Crandall, and Rebecca Denison.
 Feb. 11, 1773, Thomas Leeds, and Mary Haley.
 March 7, 1773, Samuel Park Burdick, and Rebecca Hancox.
 April 11, 1773, Sylvester Pendleton, and Eunice Cobb.
 April 14, 1773, Nathan Hancox, and Mary Bryan.
 April 18, 1773, Elkanah Cobb, and Abigail Brown.
 May 6, 1773, Robert Robinson, and Dorcas Lewis.
 Sept. 2, 1773, Elias Irish, and Prudence Champlin.
 Sept. 19, 1773, Robert Denison, and Alice Denison.
 Sept. 29, 1773, James Denison, and Eunice Stanton.
 Oct. 10, 1773, David Frink, and Desire Miner.
 Nov. 10, 1773, William Stanton 2nd, and Hannah Williams.
 Nov. 14, 1773, William Cooper of Newport, and Hepzabeth Hancox.
 Nov. 24, 1773, John Watson of South Kingston, and Rachel Richardson.
 Dec. 9, 1773, Henry Hunter of Newport, and Rebecca Eells.
 Dec. 19, 1773, Simeon Palmer, and Sarah Stanton.
 Jan. 2, 1774, Christopher Davison of Ashford, and Jael Searle.
 March 17, 1774, Robert Denison, and Anna Chesebrough.
 April 4, 1774, Francis Mitchel, and Mary Leeds.
 May 1, 1774, Benjamin Chesebrough, and Keturah Palmer.
 May 26, 1774, Paul Hinckley, and Mary Crandall.
 May 29, 1774, Jeremiah Tenney, and Susanna Stanton.
 June 9, 1774, Daniel Rodman, Esq., of South Kingston, and Elizabeth Woodbridge.

June 26, 1774, Job Stanton, and Amy Bell, widow. *She was widow of John Bell to whom she was married July 6, 1766. Her maiden name was Amy Williams. Job Stanton, born Feb. 3, 1737, was great grandson of Robert Stan of Newport. Widow Amy Bell was his 2nd wife.*

July 14, 1774, Jonathan Eldredge of Groton, and Mary Champlin.
 Sept. 4, 1774, George Swan, and Abigail Randall.
 Oct. 13, 1774, Robert Whipple, and Abigail Wallis.
 The same day, Amariah Stanton, and Dorothy Whipple.
 Nov. 13, 1774, William Chesebrough, and Mercy Goddard.
 Nov. 24, 1774, Nathaniel Tripp, and Eunice Stanton.
 Dec. 1, 1774, Ebenezer Willcocks, and Jentha Mason.
 Dec. 4, 1774, Wyatt Hinckley, and Lucy Frink.
 Dec. 15, 1774, John Devol, and Priscilla Fellows.
 Dec. 22, 1774, John Holmes, Jun., and Martha Stanton.
 March 19, 1775, Simeon Pendleton of Westerly, and Tabitha Niles.
 Sept. 3, 1775, Elisha Lewis, Jun., and Sarah Palmer.
 Oct. 29, 1775, Naboth Chesebrough, and Phebe Palmer.
 Nov. 12, 1775, Capt. Nathaniel Dyer, and Abigail Chesebrough.
 The same day, William Stanton 3rd, and Sarah Breed.
 Dec. 17, 1775, William Palmer, and Mary Palmer.
 Dec. 21, 1775, Amos Palmer, and Phebe Brown.
 Jan. 18, 1776, Allyn York, and Zerviah Wheeler.
 April 14, 1776, Peleg Brown, and Mercy Denison.
 April 25, 1776, Zebulon Chesebrough 2nd, and Zerviah Hubbard.
 June 27, 1776, Gideon Babcock of South Kingston, and Mary Chesebrough.
 Aug. 11, 1776, Oliver Tift of South Kingston, and Deborah Dewe.
 Sept. 8, 1776, Nathan Hinckley, and Mary Babcock.
 Oct. 10, 1776, Vose Hinckley, and Mary Miner.
 Feb. 23, 1777, Doctor Thomas Barber of Middletown in East Jersey, and Mary Darrall.
 The same day, Enos Talamadge, and Naomi Brown, both late of Long Island.
 April 6, 1777, Daniel Smith, and Zerviah Haley.
 April 15, 1777, Richard Shaw, and Bridget Clark.
 May 11, 1777, Joseph Fellows, and Mary Hewitt.
 May 25, 1777, Zebulon Hancox, and Lydia Sheffield.
 Aug. 3, 1777, Benjamin Brand, and Elizabeth Dodge.
 Aug. 31, 1777, Jonathan Thompson of Willington, and Elizabeth Johnson.
 Sept. 25, 1777, James Tylee of Newport, and Bridget Thompson.
 Oct. 5, 1777, John Chesebrough, and Lois Hilliard, widow.
 Dec. 25, 1777, Nathan Stanton, and Anna Stanton.
 Feb. 5, 1778, Zebulon Stanton, and Esther Gray.
 Feb. 18, 1778, Wait Rathbun, and Mary Palmer.
 March 8, 1778, Amos Chesebrough, Jun., and Rebecca Chesebrough.
 June 7, 1778, Jeremiah Holmes, and Mary Denison.
 Oct. 15, 1778, Oliver Buddington, and Martha Birch.
 Nov. 2, 1778, John Richardson, and Thankful Worden.
 The same day, Oliver Brown, and Grace Welch.
 Dec. 14, 1778, Capt. Andrew Palmer, and Hannah Palmer.
 Jan. 22, 1779, Asa Lewis, and Mary Dyer.
 Feb. 14, 1779, Manassah Miner, and Hannah Haley.
 April 1, 1779, Peleg Palmer, and Mary Burtch.
 April 8, 1779, Amos Miner, and Margaret Irish.
 May 6, 1779, James Brown of Westerly, and Mary Shelley,
 The same day, Nathaniel Noyes of Groton, and Temperance Champlin.
 Oct. 31, 1779, Elnathan Mason, and Mary Griffin.
 Nov. 7, 1779, John Enos, and Desire Brown.
 Dec. 9, 1779, Capt. Thomas Prentice, and Prudence Denison.
 Dec. 23, 1779, Gyles Mumford of Groton, and Charlotte Woodbridge.
 Feb. 20, 1780, Thomas Hinckley, and Eliphal Slack.
 Feb. 23, 1780, Moses Palmer, and Lydia Miner.
 The same day, James Palmer, and Pamela Miner.
 Feb. 24, 1780, Shepherd Wheeler, and Lucy Wheeler.
 Feb. 27, 1780, Robert Babcock, and Grace Hinckley.

March 9, 1780, Peleg Denison, and Mary Gray.
March 19, 1780, Ephraim Willcocks, and Prudence Earl.
The same day, Benjamin Grinnell, and Joanna Irish.
April 2, 1780, Robert Rogers of Coventry, State of Rhode Island, and Mary Rhodes.
April 9, 1780, William Denison, and Anna Slack.
July 6, 1780, John Packer of Groton, and Hannah Gallup.
Aug. 6, 1780, Joseph Lathem, and Rachel Bradford.
Aug. 31, 1780, John Munroe of Rehobeth, and Mary Osborne, of East Hampton on Long Island.
Sept. 7, 1780, Timothy Prince, a negro, and Mercy Cosson, an Indian.
Oct. 15, 1780, John Wilkerson, and Zipporah Bill.
Nov. 2, 1780, Joseph Langford, and Phebe Shepherd.
Nov. 9, 1780, Samuel Palmer, and Hannah Eells.
Nov. 12, 1780, Samuel Burtch, and Barbary Card.
The same day, Daniel Eldredge, and Lucy Stanton.
Nov. 26, 1780, James Sisson of Westerly, and Hannah Thompson.
Dec. 7, 1780, Prentice Breed, and Mercy Stanton.
The same day, James Hancox, and Welthian Hancox.
Jan. 4, 1781, Daniel Stanton, and Katherine Page.
The same day, Briston Wheeler, and —— servant of Amos Denison, both negroes.
Feb. 8, 1781, James Eliot, and Hannah Mason.
Feb. 11, 1781, Robert Williams, and Abigail Chesebrough.
April 29, 1781, Christopher Dean, and Rebecca Palmer.
May 10, 1781, Edward Smith, and Elizabeth Grant.
May 17, 1781, David Geer of Groton, and Mary Stanton.
May 20, 1781, Peter Hubbard, and Mercy Frink.
June 10, 1781, Jonathan Crary, and Bridget Brown.
The same day, Henry Eliot, and Zerviah Hall.
June 14, 1781, Peleg Stanton, and Lydia Hewitt.
July 29, 1781, Samuel Bottum of Norwich, and Mary Sheffield.
Aug. 12, 1781, William Sheffield, and Lucy Niles.
Aug. 26, 1781, Oliver Hilliard Dennis, and Elizabeth Chesebrough.
Nov. 7, 1781, Ebenezer Stanton, and Mary Smith.
Nov. 15, 1781, John Carty of Colchester, and Rebecca Williams.
Nov. 29, 1781, Adam Crandall of Westerly, and Eunice Blodget.
Dec. 9, 1781, Stephen Avery, and Anna Wheeler.
Dec. 13, 1781, Eliakim Palmer, and Priscilla Swan.
Jan. 3, 1782, John Gallup of Groton, and Hannah Denison.
Feb. 17, 1782, Peter Brown of Groton, and Mercey Eliot.
Feb. 24, 1782, Amos Pendleton, Jun., of Westerly, and Katherine Davis.
March 3, 1782, Joshua Brown, and Anna Cooper.
March 17, 1782, Nathaniel Williams, and Pardon Devolve.
April 1, 1782, Andrew Pendleton of Westerly, and Abigail Palmer.
May 13, 1782, David Fanning of Groton, and Rebecca Chesebrough.
May 26, 1782, Joseph Bell, and Lydia Clark.
Oct. 13, 1782, Luther Avery, and Mary Wheeler.
Oct. 24, 1782, Capt. Peleg Brown, and Anna Ingraham.
Oct. 27, 1782, William Brown, and Mary Chesebrough.
Nov. 6, 1782, Nehemiah Mason, and Bridget Denison.
Nov. 19, 1782, Stephen Greenleaf, and Temperance Dunbar.
Nov. 25, 1782, Amos Richardson, and Mary Meach.
Dec. 15, 1782, Samuel Stanton, and Hannah Russell.
Jan. 12, 1783, Elisha Talmage, and Elizabeth Miner.
March 6, 1783, Benjamin Smith, and Penelope Robinson,
March 30, 1783, John Hilliard, and Hannah Potter.
May 25, 1783, William Sheffield, and Elizabeth Eells.
May 29, 1783, Barzillaa Bebee, and Tabitha Bentley.

Aug. 3, 1783, John Jones, and Susanna Banister.
 Sept. 18, 1783, Jedediah Parker of Boston, and Lydia Eells.
 Oct. 5, 1783, Manuel Almey, and Priscilla Randall.
 Oct. 26, 1783, Hezekiah Ingraham, and Mary Ingraham.
 Nov. 14, 1783, James Chesebrough, and Abigail Galloway.
 Nov. 20, 1783, Henry Worden, and Sarah Irish.
 Dec. 22, 1783, George Palmer, and Margaret Palmer.
 Jan. 22, 1784, Nathaniel Burdick of Charlestown, and Lucy Haley.
 Jan. 29, 1784, James Rogers of Richmondtown, and Cynthia Denison.
 The same day, Jesse Starr of Groton, and Mary Dewe.
 Feb. 5, 1784, John Pendleton of Westerly, and Mary Noyes.
 Feb. 22, 1784, Daniel Davidson, and Margaret Searls.
 Feb. 24, 1784, John Johnson of Hartford, and Martha Palmer.
 March 4, 1784, Prentice Frink, and Prudence Frink.
 March 25, 1784, John Gardner, and Elizabeth Lamphere.
 May 9, 1784, Rueben Hatch of Norwich, in New Hampshire State, and Eu-nice Denison.
 May 30, 1784, Henry Hewitt, and Content Palmer.
 Aug. 15, 1784, Henry Burdick, and Lydia Crandall.
 The same day, Ezekiel Driskill of Westerly, and Desire Burdick.
 Sept. 16, 1784, Henry Harvey, and Susanna Noyes.
 Oct. 3, 1784, Lewis Hart, and Anna Eliot.
 The same day, Thomas Frankland of Block Island, and Borodel Avery.
 Oct. 31, 1784, George Denison, Jun., and Abigail Palmer.
 Nov. 4, 1784, Oliver York, and Rebecca Swan.
 Nov. 16, 1784, Benjamin Hunting of Long Island, and Anna Rhodes.
 Nov. 21, 1784, Nathaniel Fanning, and Elizabeth Smith.
 The same day, Bebe Denison, and Hannah Chesebrough.
 Nov. 25, 1784, Thomas Miner, and Prudence Williams.
 Dec. 1, 1784, Nathan Hancox, and Phebe Palmer.
 Dec. 2, 1784, David Miner, Jun., and Lydia Irish.
 Dec. 14, 1784, Arnold Kynion of Westerly, and Sarah Champlin.
 Dec. 26, 1784, Gilbert Denison, and Huldah Palmer.
 Jan. 9, 1785, James Plumb, and Phebe Miner.
 Jan. 20, 1785, Henry Thorn of Westerly, and Prudence Noyes.
 Feb. 20, 1785, Sylvester Baldwin, and Rebecca Bryant.
 April 20, 1785, John Spencer, and Hepzibeth Cooper.
 May 8, 1785, Thomas Worden, and Eunice Crandall.
 May 22, 1785, Noyes Palmer, and Dorothy Stanton.
 July 3, 1785, Stephen Brown, late of Norwalk, and Hannah Denison.
 July 28, 1785, Stephen Bolles of New London, and Rebecca Lamphere of Stonington.
 Sept. 18, 1785, William Sheffield of Stonington, and Mary Arnold of Norwich.
 Oct. 16, 1785, Capt. Amos Palmer, and Sarah Rhodes, both of Stonington.
 Nov. 6, 1785, John Bebe, and Abigail Clark, both of Stonington.
 Nov. 18, 1785, Asa Chesebrough, and Sabra Palmer, both of Stonington.
 Nov. 19, 1785, Amasa Patterson, and Dorothy Turner, both of Stonington.
 Nov. 29, 1785, William Hamby, and Bridget Hancox, both of Stonington.
 The same day, Augustus Kynion, of — in the State of Rhode Island, and Barbary Lewis of Stonington.
 The same day, Billings Burtch, and Jane Clark, both of Stonington.
 Jan. 1, 1786, Oliver Denison, and Martha Williams, both of Stonington.
 Jan. 12, 1786, Amos Palmer, and Betsey Stanton, both of Stonington.
 Jan. 29, 1786, Caleb Spencer, and Patience Cotrell, both of Stonington.
 Feb. 2, 1786, Joseph Eells, and Anna Stanton, both of Stonington.

Marriages, 455.

June 8, 1788, Amos Sheffield, and Sally Goddard of New London, by Rev. Joseph Strong of Norwich.

The same day, Nathan Smith, and Mary Denison, by Nathaniel Miner.
 The same day, Ambrose Fellows, and Elizabeth Hern, by Nathaniel Miner.
 The same day, —— Wheeler, and Hulda Fanning, by Nathaniel Miner.

Marriages, 4.

ORDINATION OF REV. HEZEKIAH N. WOODRUFF.

July 2, 1789, Hezekiah N. Woodruff of the town of Farmington, in the County of Hartford, was ordained in, and over the first Church and Society in Stonington.

Council present.

The Rev. Messrs.
 Levi Hart,
 Timothy Stone,
 Aron Kinne,
 Solomon Morgan,
 Allen Olcott,
 Nathan Perkins,
 Joseph Strong,
 Henry Channing,
 Walter King,
 Lemuel Tyler.

Delegates.
 Gen. John Tyler,
 Dea. Ichabod Bartlett,
 Dea. Samuel Edgecomb,
 Docter Caleb Perkins,
 Docter Joshua Lathrop,
 Dea. Robert Manwarring,
 Jonathan Frisbee, Esq.,
 William Witter, Esq.

The Rev. Mr. Strong made the first prayer.

The Rev. Mr. Perkins preached the sermon Matt. 11. 6.

The Rev. Mr. Stone made the consecrating prayer.

The Rev. Mr. Hart gave the charge.

The Rev. Mr. Kinne the right hand of fellowship.

The Rev. Mr. Olcott made the concluding prayer.

Consecrated and set apart by prayer and the laying on of the hands of the Rev. Levi Hart, Rev. Timothy Stone, Rev. Aron Kinne, Rev. Solomon Morgan, to the works of the Gospel ministry.

Attest TIMOTHY STONE, Scribe.

ADMISSIONS.

Sept. 2, 1789, Hannah Miner.
 Oct. 11, 1789, Bethiah Miner.
 Sept. 5, 1790, Lois Waldron.
 The same day, Hannah Stanton.
 Oct. 3, 1790, Samuel Cops.
 The same day, Peleg Denison.
 The same day, Zebadiah Palmer.
 June 4, 1791, Priscilla Wilburgh.
 The same day, Sarah Woodbridge.
 The same day, Content Williams.
 July 30, 1791, Daniel Stanton.
 Aug. 14, 1791, Mary Avery.
 Sept. 4, 1791, Mary Crary.
 Oct. 2, 1791, Zebulon Stanton.
 The same day, Easter Stanton.
 Nov. 12, 1791, Bridget Hamlin.
 May 7, 1792, Jonathan Crary.
 The same day, Anna, or Nancy Eells.
 June 3, 1792, Mary Gray.
 The same day, Ephraim Woodruff.
 Aug. 6, 1792, Eunice Denison.
 March 24, 1793, Nathan Stanton.
 The same day, Anna Stanton.
 June —, 1793, Lydia Brown.
 Oct. 12, 1793, Bethiah Miner 2nd.
 Sept. 15, 1794, Abigail Stanton.

Oct. 12, 1794, Lucy Eldredge.
 Aug. 2, 1795, Susanna Tenny.
 The same day, Sally Sheffield.
 Oct. 18, 1795, Lovisa Holmes.
 The same day, Bridget Crary.
 April, 1797, Edward Hancox, senior.
 The same day, Mary Smith.
 Oct. 2, 1797, Nancy Denison.
 Oct. 24, 1797, Edy Denison.
 July 1, 1798, Abigail Denison.
 The same day, Abigail Cobb.
 The same day, Nancy Hancox.
 Sept. —, 1798, Edward Hancox.
 The same day, Sarah Hancox.
 The same day, Abigail Chesebrough.
 The same day, Samuel Stanton 3rd.
 June 4, 1799, Sarah Hailey.
 Aug., 1799, Esther Cottrell.
 May, 1800, Isaac Denison.
 The same day, Prudence Tead.
 Feb., 1800, Sally Alden.
 Sept., 1801, Mary Jacques.
 Feb., 1802, Charles F. Bartlett.
 The same day, Frederic Chesebrough.
 Nov., 1802, Eunice Denison.
 Dec., 1802, Charlotte Alden.
 June, 1803, Rev. Hezekiah N. Woodruff, dismissed.

Admissions, 52.

ADMISSIONS AFTER THE DISMISSON OF REV. HEZEKIAH N. WOODRUFF.

Nov. 27, 1803, Hannah Smith.
 The same day, Elizabeth Snow.
 The same day, Nancy Hancox.
 The same day, Lydia Hancox.
 March 27, 1804, Remembrance Miner, widow.
 May —, 1805, Borrodel Gallup, widow.
 The same day, Mercy Chesebrough.
 The same day, Mary Copp.
 The same day, Priscilla Miner.
 The same day, Ann Stanton.
 The same day, Lucy A. Black.
 June 22, 1806, Patience Avery, widow.
 The same day, Borrodel Franklin, widow.
 The same day, Amos Avery Franklin.
 June 29, 1806, Miss Hancox.
 Aug. —, 1807, Noyes Palmer.
 The same day, William Woodbridge.
 Oct. 16, 1808, Zerviah Woodbridge.
 The same day, Azariah Stanton.
 The same day, Abigail Cobb, widow.
 Nov. —, 1808, Martha Channing.
 The same day, Prudence Hancox.
 Dec., 1808, Henry Palmer.
 Jan., 1809, Sarah Sheffield.
 The same day, Nancy Loper.
 The same day, Zilpha Wilcox.
 Feb. 26, 1809, Abigail Wilcox, wife of Thomas Wilcox.
 The same day, Hannah Denison, wife of Amos Denison.

The same day, Patty Denison.
 The same day, Elizabeth Sanford.
 The same day, Dudley Rosseter, son of John Rosseter.
 The same day, Erastus Wentworth.
 The same day, Martha Palmer, wife of Robert Palmer.
 The same day, Eunice Smith, wife of Oliver Smith.
 The same day, Sally Palmer, wife of Luke Palmer.

Admissions, 35.

BAPTISMS BY REV. HEZEKIAH N. WOODRUFF.

July 12, 1789, Hezekiah, son of Hezekiah and Sally Woodruff.
 Aug. 9, 1789, William, son of William and Mary Sheffield, on her account.
 Aug. 30, 1789, Mary, daughter of Henry and Mary Denison, on his account.
 Sept. 6, 1789, Hannah, wife of Manassah Miner.
 The same day, Amos, Isaac, Manassah, and Ephraim, sons of Manassah and
 Hannah Miner, on her account.
 June 20, 1790, Dudley, son of John and Phebe Rosseter.
 The same day, Sylvester, son of William and Elizabeth Sheffield.
 Aug. 2, 1790, Zebediah Palmer, adult.
 Aug. 22, 1790, Betsey, daughter of Joseph and Anna Eells.
 Sept. 5, 1790, Hannah, wife of Samuel Stanton.
 Sept. 12, 1790, Nathaniel, George, Joseph and Jonathan, sons of the widow
 Lois Waldron.
 Oct. 3, 1790, Sarah, Dolly, Jonathan, Betsey, Mony, John, Esther, Anna,
 and Samuel, children of Samuel and Dorothy Cops.
 April 17, 1791, Polly, daughter of Charles and Hannah Phelps.
 The same day, Lucy, daughter of Hezekiah N. and Sally Woodruff.
 The same day, Elizabeth, daughter of Peleg and Mary Denison.
 July 15, 1791, Nathaniel Eells, son of William and Elizabeth Sheffield
 July 30, 1791, Daniel Stanton adult, 76 years of age.
 Aug. 14, 1791, Mary Avery, wife of Stephen, adult.
 Oct. 9, 1791, Jabez, Henry, Elizabeth, Zebulon, Jonathan Gray, children of
 Zebulon and Esther Stanton.
 Nov. 12, 1791, Bridget Hamlin, adult.
 Nov. 29, 1791, Joseph, son of Joseph and Nancy Eells.
 — 1792, Hannah Russel, daughter of Samuel and Hannah Stanton.
 — 1792, Lydia, daughter of Manassah and Hannah Miner.
 March 24, 1793, Anna, Joseph, and Benjamin Franklin, children of Nathan
 and Anna Stanton.
 The same day, Gideon, son of Henry and Mary Denison.
 March 31, 1793, Timothy, son of Hezekiah and Sarah Woodruff.
 Oct. 17, 1793, Gilbert Smith, son of Richardson and — Miner.
 June 8, 1794, Sarah Potter, Edward and Ezra Stiles, children of Amos and
 Hannah Denison.
 July —, 1794, Joshua, son of William and Elizabeth Sheffield.
 Aug. 22, 1794, Bridget, daughter of Peleg and Mary Denison.
 Aug. —, 1795, Susanna Tenny, adult.
 Oct. 18, 1795, Bridget Crary, adult.
 The same day, John, son of Hezekiah and Sarah Woodruff.
 June 5, 1796, Louisa, Lucretia, Silas, Francis Wainwright, and Jabez, chil-
 dren of widow Louisa Holmes.
 June 19, 1796, Joseph, son of William and Elizabeth Sheffield.
 The same day, Amos, and Sally, children of Amos and Sally Sheffield.
 Oct. 10, 1796, Maria, daughter of Clement and Nancy Miner, on account of
 Mary Miner its grandmother.
 The same day, Benjamin Franklin, son of Zebulon and Esther Stanton.
 The same day, Martha, daughter of Amos and Hannah Denison.
 April —, 1797, Mary, wife of Nathan Smith.
 The same day, Oliver, son of Nathan and Mary Smith.

The same day, Lucyanna, daughter of William and Elizabeth Sheffield.
 June 16, 1797, Alaria, daughter of Hezekiah and Sarah Woodruff.
 Aug. 27, 1797, Samuel, son of Peleg and Mary Denison.
 Sept. 24, 1797, Charles, son of Amos and Sally Sheffield.
 Oct. 15, 1797, Swan William, son of Charles and Sally Phelps.
 Oct. 26, 1797, Edy Denison, adult.
 — 1798, Nancy, Sally, Lucy, Freelo, Patty, Polly, William and Prudence, children of Edward and Sarah Hancox.
 July 1, 1798, Abigail Cobb, adult.
 Sept. 1, 1798, Sarah Hancox, adult.
 — 1799, Matilda, daughter of Hezekiah and Sarah Woodruff.
 Oct. 12, 1800, Edward Miner, son of Edward and Nancy Hancox.
 The same day, Sally, daughter of Azariah and Abigail Stanton.
 Sept. 21, 1801, Matilda, daughter of Hezekiah and Sarah Woodruff.

Baptisms, 88.

BAPTISMS AFTER THE DISMISSION OF REV. HEZEKIAH N. WOODRUFF.

June 12, 1803, Nabby, daughter of Azariah and Abigail Stanton.
 The same day, Sally Ann, daughter of Edward and Nancy Hancox.
 Nov. 27, 1803, Joseph, Harry, Charles Hewitt, Nathan, Nancy, Giles, and Mary, children of Joseph and Hannah Smith, on her account.
 The same day, Hannah, Charles Goodrich, and Henry, children of Abraham and Elizabeth Snow, on her account.
 The same day, Lydia Hancox, on her account.
 The same day, Euclina, Mary Denison, and Nathan Stanton, children of Nathan and Mary Smith.
 May 27, 1804, Harriet, and Nathaniel, children of Rembrance Miner, widow.
 June 22, 1806, Nabby, daughter of Azariah and Abigail Stanton.
 The same day, Simon Sheffield, son of Simon Carew.
 The same day, Amos Avery Franklin, son of Borodel Franklin, widow.
 The same day, Nathan Cobb, son of Henry Cobb.
 Aug. 3, 1807, Samuel Gray, son of Zebulon Stanton.
 The same day, Noyes Palmer.
 The same day, Dorothy, Benjamin Franklin, and Alexander, children of Noyes Palmer.
 The same day, Dolly, Lucretia, Amelia, Eliza, Giles, and Phebe, children of Jonathan Crarey.
 Oct., 1808, Azariah Stanton.
 The same day, Abigail Cobb, widow.
 The same day, Abigail Cobb, her daughter.
 Nov. —, 1808, Martha Channing.
 Dec. —, 1808, Henry Palmer, son of Robert Palmer.
 Feb. 26, 1809, Erastus Wentworth.
 The same day, Elizabeth Sanford, daughter of Elisha Sanford.
 The same day, Martha Palmer, wife of Robert Palmer.
 The same day, Eunice Smith, wife of Oliver Smith.
 The same day, Lydia Wilcox, Hannah, William, Fanny, and Thomas Wilcox children of Thomas Wheeler.
 Oct. 1, 1809, Sally Wilcox, daughter of Daniel Wilcox.

Baptisms, 47.

MARRIAGES OF REV. HEZEKIAH N. WOODRUFF, PASTOR.

Oct. 8, 1789, Joseph Eldridge and Desire Noyes, of Stonington.
 Dec. 20, 1789, Benjamin Eells and Dorcas Denison, of Stonington.
 Jan. 7, 1790, John Fellows and Thankfull Potter, of Stonington.
 The same day, William Rouse of Preston, and Hannah Collins of Stonington.
 Jan. 14, 1790, Simon Rhodes and Sally Woodbridge, of Stonington.

Jan. 21, 1790, Thomas Stanton and Sarah Fish, of Stonington.
 Feb. 7, 1790, Henry Palmer and Prudence Chesebrough, of Stonington.
 Aug. —, 1790, John Wheeler, Jun., and Nancy Denison, of Stonington.
 Oct. —, 1790, Charles Tapping of Long Island, and Jerusha Werden of Stonington.
 Nov. 11, 1798, Nathaniel Palmer and Nancy Phelps, of Stonington.
 Dec. 26, 1790, Jesse Chesebrough of Stonington, and Martha Putnam of Preston.
 Jan. 6, 1791, Christopher Stanton and Anna Yeomans, of Stonington.
 Feb. 7, 1791, Zebulon Chesebrough and Phebe Chesebrough, of Stonington.
 Feb. 13, 1791, Charles Chesebrough and Lydia Yeomans, of Stonington.
 Feb. 24, 1791, Benjamin Woff of Lyme, and Nancy Dewy of Stonington.
 March 6, 1791, Henry Stanton Cobb of Norwich, and Mary Cobb of Stonington.
 The same day, Chesebrough Miner and Lucretia Chesebrough, of Stonington.
 March 20, 1791, Elihu Chesebrough and Lydia Chesebrough, of Stonington.
 The same day, Jonathan Chesebrough and Eunice Miner, of Stonington.
 May —, 1791, John Nugenan and Elizabeth Cottrell, of Stonington.
 July 22, 1791, Joseph Taylor of Philadelphia, and Nabby Miner of Stonington.
 Sept. 28, 1791, Amos Cleft, of Preston and Easter Williams, of Stonington.
 April 1, 1792, Charles Pendleton and Abigail Rhodes, of Stonington.
 April 16, 1792, Benjamin Finny and Hannah Yeomans, of Stonington.
 May 24, 1792, Daniel Lord of Groton, and Phebe Crary of Stonington.
 July —, 1792, James Cransten and Anna Hempstead, of Stonington.
 Oct. —, 1792, John Haley and Priscilla Deboll, of Stonington.
 Nov. 6, 1792, — Gallup of Groton, and Polly Randall of Stonington.
 Nov. 29, 1792, Ransford Hempstead and Phebe Chesebrough, of Stonington.
 Dec. 2, 1792, Primus Champlain and Easter Babcock (black).
 Jan. —, 1793, Ceazar Mason and Lilly Miner (black), of Stonington.
 Jan. 30, 1793, Gilbert Smith of Groton, and Phebe Chesebrough (widow) of Stonington.
 Feb. 21, 1793, Clement Miner and Nancy Chesebrough, of Stonington.
 Feb. 28, 1793, Thomas Stanton, Jun., and Thankfull Noyes, of Stonington.
 May —, 1793, Obediah Stanton and Mary Denison.
 The same day, Amos Baldwin and Rebecca Palmer.
 Nov. 14, 1793, Elias Chesebrough and Lucretia Palmer.
 Jan. 5, 1794, Christopher Dean and Prudence Denison.
 The same day, Thomas Robinson and Elizabeth Dewy.
 Jan. 12, 1794, Ebenezer Cobb and Patty Stanton.
 Feb. 6, 1794, Archibald Meritt and Lucretia Miner.
 Feb. 16, 1794, Richard Palmer and Hannah Stanton.
 Feb. 9, 1794, Jacob Brewster and Dolly Coppers.
 March 18, 1794, Simeon Hall and Polly Ashcraft, of Stonington.
 Sept. 15, 1794, Edward Haley and Sarah Miner.
 Nov. 27, 1794, Elisha Faxon and Desire Hallam.
 Jan. 11, 1795, Jedediah Putnam and Lois Chesebrough.
 The same day, George Boardman of Preston, and Grace Plumb of Stonington.
 Feb. 7, 1795, Nathaniel Ledyard and Elizabeth Denison.
 Aug. —, 1795, William Woodbridge and Surviah Williams.
 Oct. 11, 1795, Nathaniel Miner 2nd, and Remembrance Godard of New London.
 Oct. 19, 1795, Charles Cottrell and Esther Denison.
 Oct. 15, 1795, Rev. Rueben Morse of Ware, and Esther Chesebrough of Stonington.
 Nov. —, 1795, Sabah Branch of Lisbon, and Jane Williams.
 Nov. 22, 1795, Nathaniel Todd of Cherry Valley, and Polly Pendleton.
 Nov. 25, 1795, James Smith of Groton, and Anna Palmer.
 Feb. 14, 1796, Charles Phelps, Esq., and Sally Swan.

— — —, Simeon Helms and Welthy Rosseter, of Stonington.
 April —, 1796, — Bennet and Lucy Williams.
 May —, 1796, Samuel Hurlburt and Matilda Denison.
 June 5, 1796, William Pitt Ledyard of New London, and Mercy Palmer.
 Sept. 10, 1796, James Dean and Densy Brown of Stonington.
 Oct. 2, 1796, William Chesebrough and Fanny Page, of Stonington.
 Nov. —, 1796, Robert Denison and Deborah Dewy, of Stonington.
 Dec. 18, 1796, Ezra Chesebrough and Sarah Palmer, of Stonington.
 Jan. 15, 1797, Nathan Stanton and Prudence Stanton, of Stonington.
 The same day, Cary Ingraham and Patty Denison.
 Aug. 16, 1797, John Lewis and Lois Lewis, of Stonington.
 Oct. 8, 1797, — Burrows and Sally Denison.
 Oct. 4, 1797, Edward Hancox 3rd, and Nancy Miner.
 Sept. 27, 1797, Coddington Billings and Eunice Wheeler, of Stonington.
 The same day, — Beecher and Rhoda Owens.
 Oct. 29, 1797, Chesebrough Miner and Thankful Stanton.
 Nov. 5, 1797, Nathan Noyes and Sally Spargo, of Stonington.
 Nov. —, 1797, Lodwick Niles and Betsey Stanton.
 Jan. 14, 1798, Edward Stanton and Martha Page.
 The same day, Thomas Swan and Fanny Palmer.
 The same day, Andrew Mason and Anna Mason.
 March 11, 1798, Nathaniel Palmer and Mercy Brown.
 July 14, 1798, Stanton Frink and Rhoda Stanton.
 The same day, Andrew Yeomans and Polly Palmer.
 Sept. 2, 1798, Henry Palmer and Hannah Denison.
 The same day, William Cleft of Preston, and Anna Avery.
 Nov. —, 1798, Joseph Hooley of Charleston, and Hannah Potter.
 Dec. 28, 1798, Samuel Wilcox of Westerly, and Prudence Grant.
 The same day, John Wealch and Sabra Lewis.
 Feb. 20, 1799, Samuel Breed and Polly Sheffield.
 The same day, Avery Noyes and Polly Slack.
 Feb. 28, 1799, Elijah Darrow and Anna Noyes.
 Feb. 10, 1799, Ebenezer Denison and Jane Williams.
 March —, 1799, John Jeffords and Sally Leavensworth, of New Haven.
 April —, 1799, William Tarrett and Hannah Rosseter.
 May 5, 1799, Stephen Brewster and Hannah Fellows.
 May 18, 1799, Isaac Hancox and Rebecca Lewis.
 May 29, 1799, Nathaniel Chesebrough 3rd, and Polly Sanford.
 June 13, 1799, John Davison and Sally Rosseter.
 July 12, 1799, Samuel Trumbull and Lucinda Palmer.
 Aug. 18, 1799, John Cog^l Amy of Jamestown, and Betsey Clark of Stonington.
 Aug. 25, 1799, Samuel Taylor and Cynthia Palmer, of Stonington.
 Nov. 28, 1799, Charles Chipman and Patty Burch of Stonington.
 The same day, Charles Philips of Plainfield and Sabra Chesebrough.
 The same day, Eleck Palmer and Lydia Stanton, of Stonington.
 — 1800, Amos Cleft and Thankful Denison, of Stonington.
 — 1800, William Hazzard and Lucretia Holmes, of Stonington.
 Aug. —, 1800, Amos Grunold and Mercy Denison, of Stonington.
 Oct. 12, 1800, William Denison and Phebe Irish, of Stonington.

Marriages, 106.

INSTALLATION OF THE REV. IRA HART.

Dec. 6, 1809, At the Installation of the Rev. Ira Hart over the church of Christ
 in Stonington, at the Borough, were present:—

Pastors.

Rev. Jonathan Murdock.
 Rev. Samuel Nott.
 Rev. Walter King.

Delegates.

John Hough, Bozrah.
 Phineas Corwin, Franklin.
 Mundator Tracy, Norwich,

Rev. Lemuel Tyler.	Preston.
Rev. Samuel Cone.	John R. Watrous, Colchester.
Rev. Abishai Alden.	Jared Comstock, Montville.
Rev. Abel McEwen.	Jedediah Huntington, New London.
	William Chesebrough, North Stonington.
	David Knight, Plainfield.
Rev. Mr. Nott, <i>moderator.</i>	Rev. Mr. Tyler, <i>scribe.</i>
Rev. Mr. King made the introductory prayer.	
Rev. Mr. McEwen preached the sermon, "Bretheren pray for us."	
Rev. Mr. Nott made the installation prayer.	
Rev. Mr. Murdock gave the charge.	
Rev. Mr. Cone gave the right hand of fellowship.	
Rev. Mr. Alden made the concluding prayer.	

ADMISSIONS.

Oct. 1, 1809, Miss Mercy Denison.
The same day, Charlotte D. Eells.
The same day, Nancy Smith.
The same day, Emma York.
The same day, Mrs. Hannah Hallam. All these admitted by Mr. Hart previous to his installation.
March 4, 1810, Mrs. Maria Hart.
March 25, 1810, Mr. Zebulon Hancox.
The same day, Mrs. Catherine Hancox.
The same day, Mrs. Esther Copp.
The same day, Mrs. Phebe Williams.
The same day, Miss Mary Copp.
The same day, Miss Rebecca York.
The same day, Miss Harriet York.
April 8, 1810, Mrs. Elizabeth Phelps.
April 29, 1810, Mrs. Deborah Chesebrough.
May 6, 1810, Mrs. Phebe Williams.
The same day, Miss Sally Williams.
The same day, Miss Rebecca Williams.
The same day, Miss Betsey Eells.
July 1, 1810, Mr. Ethan A. Denison.
Sept. 23, 1810, Miss Mary Ann Babcock.
Sept. 30, 1810, Widow _____ Stanton.
June 9, 1811, Mrs. Eunice Billings.
March 3, 1811, Mr. Elisha Faxon.
The same day, Mrs. Phebe Smith.
June 30, 1811, Mrs. Lucy Palmer.
The same day, Miss Clarissa Nugent.
Nov. 3, 1811, Mrs. Rebecca York.
The same day, Miss Fanny Denison.
Feb. 2, 1812, Mrs. Sarah Palmer.
March 29, 1812, Mrs. Hannah Turner.
The same day, Miss Betsey Clark.
June 28, 1812, Mrs. Amy Rhodes.
July 2, 1812, Mr. Samuel Whittemore.
____ Mrs. Esther Moss.
Jan. 3, 1813, Mrs. Fanny Swan.
May 23, 1813, Miss Jerusha Williams.
The same day, Miss Eliza Eells.
The same day, Miss Eunice Williams.
May 1, 1814, Mrs. Mary Champlin.
June 19, 1814, Mrs. Almira D. Page.
The same day, Miss Louisa Holmes.

June 26, 1814, Mrs. Phebe Copp.
Nov. 6, 1814, Mrs. Lydia Holmes.
The same day, Mrs. Lucy Benson.
The same day, Miss Lucy Palmer.
The same day, Miss Lucy Barber.
The same day, Miss Lydia Wilcox.
The same day, Miss Bridget Denison.
The same day, Miss Mary Starr.
The same day, Miss Abigail Sheffield.
The same day, Miss Marilla Starr.
March 12, 1815, Mrs. Sarah Hubbard.
The same day, Miss Hannah P. Denison.
Aug. 6, 1815, Mrs. Lucy Hallam.
April 21, 1816, Mrs. Lucy Babcock.
July 21, 1816, Miss Emma Palmer.
The same day, Miss Catherine Cobb.
Sept. 1, 1816, Mr. Ebenezer Denison.
The same day, Mr. Nathaniel Miner.
April 27, 1817, Mrs. Esther Denison.
Oct. 19, 1817, Mrs. Desire Eldredge.
Nov. 9, 1817, Mrs. Lois Denison.
July 26, 1818, Widow Dolly Palmer.
The same day, Miss Dolly Palmer.
The same day, Mr. Noyes Palmer.
Oct. 17, 1818, Mr. Amos Cleft.
Oct. 25, 1818, Miss Mary R. Palmer.
Feb. 28, 1819, Widow Martha Denison.
Aug. 1, 1819, Mrs. Prudence Noyes.
Nov. 14, 1819, Mrs. Lucy P. Stanton, in private.
March 15, 1820, Widow Thankful Cleft.
April 30, 1820, Widow Lucy Woodbridge.
The same day, Mrs. Huldah Crary.
The same day, Mrs. Lucy S. Rodman.
The same day, Miss Frances Cobb.
The same day, Mr. Ebenezer Denison, Jr.
The same day, Mr. George E. Palmer.
July 23, 1820, Benjamin F. Palmer.
Sept. 10, 1820, Mrs. Harriet Swan, from the church in Norwich.
Nov. 13, 1820, Miss Sarah Phelps, in private.
Jan. 7, 1821, Mr. Jacob Johnson, in private.
July 15, 1821, Mrs. Hannah Stanton.
The same day, Miss Mary Goddard.
The same day, Miss Hannah Noyes.
The same day, Miss Desire Eldredge.
The same day, Miss Milinda Eldredge.
The same day, Miss Frances Julia Eldredge.
The same day, Miss Eliza Ann Wheeler.
Oct. 7, 1821, Mrs. Caroline Rogers, from Newtown, Long Island.
Nov. 11, 1821, Miss Mary Smith.
The same day, Miss Eliza Harriet Hart.
June 23, 1822, Mrs. Nancy Foster.
The same day, Miss Emeline Cobb.
Dec. 1, 1822, Mr. Alexander G. Smith.
The same day, Mr. James P. Sheffield.
The same day, Mr. Stiles P. York.
The same day, Mr. Hallam Chesebrough.
The same day, Mr. Daniel Carew.
The same day, Mrs. Mary S. Stanton. ✓
The same day, Mrs. Mercy W. Stanton.
The same day, Mrs. Ann Sheffield.

The same day, Miss Hannah Wilcox.
 The same day, Miss Emma Ann Woodbridge.
 The same day, Miss Mary H. Howe.
 Dee. 22. 1822, Mr. Paul W. Noyes.
 The same day, Mrs. Hannah Williams.
 The same day, Mrs. Hannah Fellows.
 The same day, Miss Betsey Denison.
 The same day, Miss Betsey Williams.
 The same day, Miss Emily Eldredge.
 The same day, Miss Prudence M. Eldredge.
 The same day, Miss Harriet Williams.
 The same day, Miss Betsey Baldwin.
 Feb. 9, 1823, Mr. William W. Rodman.
 The same day, Miss Eliza L. Howe.
 Feb. 16, 1823, Miss Sally Williams.
 The same day, Miss Abby Stanton Crandall.
 Feb. 23, 1823, Francis Hamilton. }
 The same day, Fanny Dorrel. }
 The same day, Nancy Hoffman. } all people of color.
 The same day, Lilly Ross.
 March 23, 1823, Miss Sally Miner.
 The same day, Miss Eliza Miner.
 April 20, 1823, Rufus C. Hamelton. } people of color.
 The same day, Lucy Solomon. }
 May 4, 1823, Mrs. Amanda R. Lovett, in private.
 The same day, Mrs. Mercy Breed.
 The same day, Miss Mary Munson and Miss Abigail Pendleton.
 The same day, Mrs. Abby Amy.
 June 1, 1823, Miss Hannah Miner.
 The same day, Miss Ann W. Hull.
 June 22, 1823, Mr. David C. Smith.
 The same day, Mr. Giles R. Hallam.
 July 13, 1823, Miss Abby D. Palmer.
 The same day, Miss Esther C. Stanton.
 The same day, Miss Fanny Williams.
 The same day, Miss Eliza Ann Denison.
 Sept. 28, 1823, Miss Bridget Palmer.
 The same day, Miss Selina Ash.
 The same day, Miss Lucy Ann Stanton.
 Dee. 6, 1823, Mrs. Hannah S. Smith, from the church in Pomfret.
 March 28, 1824, Miss Priscilla Chesebrough.
 The same day, Miss Mary C. Fish.
 The same day, Miss Grace N. Eldredge.
 May 12, 1824, Miss Nancy Davis, in private.
 Aug. 15 1824, Miss Eunice Stanton.
 The same day, Miss Lucy Ann Sheffield.
 The same day, Mrs. Lois Noyes.
 Jan. 16, 1825, Mrs. Nancy Denison, in private.
 — 1826, Mrs. Caroline H. King, from Louisville, Kentucky.
 Nov. 18, 1827, Mrs. Delia A. Storer, from Orange.
 The same day, Miss Bridget Noyes.
 June 1, 1828, Mr. Noyes P. Denison.
 — 1828, Mrs. Betsey Hazard.
 Sept. 6, 1828, Mr. Charles W. Denison, from the church in Pittsburg, Penn.
 Jan 14, 1829, Mr. Isaac W. Hallam.
 Oct. 29, 1829, Rev. Ira Hart died.

Admission before Installation, 5
 Admission after Installation, 153

Total 158

BAPTISMS BY THE REV. IRA HART.

Oct. 1, 1809, Miss Emma York, daughter of Oliver York.
The same day, Hannah Eliza, daughter of Amos Denison.
March 25, 1810, Mr. Zebulon Hancox, and his wife Catherine Hancox.
The same day, Rebecca, and Harriet York, daughters of Oliver York.
April 8, 1810, Mrs. Elizabeth Phelps.
The same day, Horace Stiles, William Brown, and Elizabeth Denison, children of Stiles Phelps.
The same day, Harriet, and Zebulon, children of Zebulon Hancox.
April 29, 1810, Deborah, wife of Rueben Chesebrough.
May 6, 1810, Mrs. Phebe Williams.
The same day, Sally Williams, and Rebecca Williams, daughters of Isaac Williams.
July 1, 1810, Mr. Ethan A. Denison.
Aug. 26, 1810, Clement Miner, son of Edward Hancox 2nd.
Sept. 23, 1810, Mary Ann Babcock, daughter of Paul Babcock.
Oct. 21, 1810, Sally Maria, Betsey Denison, Luke, and Hannah Williams, children of Luke Palmer.
The same day, Daniel, and David, children of Daniel Wilcox.
The same day, Green Pendleton, son of Thomas Wilcox.
The same day, Ebenezer Goddard, son of Simon Carew.
Dec. 15, 1810, Abigail, Thomas, Amos, Prudence, Mary, Edward, and Maria Louisa, children of Thomas Hallam.
June 9, 1811, Noyes, William Williams, and Eunice Prentice, children of Coddington Billings.
The same day, Eli, son of Eli Hewitt, of North Stonington.
June 23, 1811, Ira, son of Henry S. Cobb.
June 30, 1811, Mrs. Lucy Palmer, wife of Mr. Thomas Palmer.
The same day, Miss Clarissa Nugent.
Sept. 8, 1811, William Edward, son of Edward Smith.
The same day, Franklin, son of Zebulon Hancox.
Oct. 13, 1811, Elisha, and Almira Desire, children of Elisha Faxon.
Nov. 3, 1811, Miss Fanny Denison.
Feb. 2, 1812, Mrs. Sarah Palmer, wife of Amos Palmer.
March 29, 1812, Miss Betsey Clark.
June 28, 1812, Mrs. Emma Rhodes, wife of Paul Rhodes.
July 12, 1812, Frances Maria, daughter of Enoch S. Chesebrough.
July 18, 1812, Martha, John Pitt, Jerusha, Eunice, Phebe Esther, Fanny, and Emily, children of Isaac Williams 2nd.
July 26, 1812, Nancy, and Lois, children of Ethan A. Denison.
The same day, Joseph, Thomas, Paul, Cyrus, George, Nathan, Lucy Ann, and Elisha Denison, children of Joseph Noyes.
Jan. 3, 1813, Mrs. Fanny Swan, wife of Thomas Swan.
The same day, Sally Ann, daughter of Thomas Swan.
April 11, 1813, Samuel Edward, son of Samuel Whittemore.
May 23, 1813, Martha Williams, daughter of Charles Wheeler.
July 4, 1813, Joseph Wright, son of Edward Hancox, Jr.
July 18, 1813, Thomas Sheffield, son of Zebulon Hancox.
Aug. 8, 1813, Emma, Charles Denison, Abby Denison, Mary Ann, Ralph Brown, Francis Butler, and Horace Smith, children of Paul Rhodes of Westerly.
Aug. 15, 1813, James Pendleton, son of Thomas Wilcox.
Sept. 5, 1813, Abby Eliza, daughter of Ethan A. Denison.
Nov. 21, 1813, William Chesebrough, son of Joseph Noyes.
The same day, Amos Sheffield, son of Enoch S. Chesebrough.
May 1, 1814, Mrs. Mary Champlin, wife of Isaac Champlin.
July 9, 1814, Isaac Denison, son of Jeremiah Holmes.
July 10, 1814, Phebe Esther, daughter of Samuel Copp, Jr.

Sept. 11, 1814, Eliza Phelps, and Stiles Phelps, children of Oliver York.
Nov. 6, 1814, Mrs. Lydia Holmes, wife of Jabez Holmes.
The same day, Lucy Benson, wife of Elof Benson.
The same day, Lucy Barber.
The same day, Mary and Marilla Starr.
The same day, Ezra Denison, son of Henry Chesebrough.
Nov. 13, 1814, Charles Starr, son of Elof Benson.
March 12, 1815, Miss Hannah P. Denison.
July 9, 1815, Albert, son of Zebulon Hancox.
July 30, 1815, Ethan A. Denison, son of Edward Hancox.
July 23, 1815, Frederic Rochesay, and Theodore, children of Frederic Boumsdes, member of the Protestant Church in Switzerland, at Charlcston in Rhode Island.
Aug. 2, 1815, William, son of George Hubbard.
Aug. 6, 1815, Mrs. Lucy Hallam, wife of Giles R. Hallam.
Aug. 20, 1815, Ephraim Williams, son of Joseph Noyes.
Sept. 17, 1815, Mary Ann, daughter of Jeremiah Holmes.
April 28, 1816, George E. son of Amos Palmer, deceased.
The same day, Giles Russel, Isaac Williams, and Harriet, children of Giles R. Hallam.
June 9, 1816, Cortlandt, Giles, Eliza Thompson, Abby Eldredge, George Williams, and Lucy Bell, children of Paul Babcock.
July 7, 1816, Martha Williams, daughter of Henry Chesebrough.
July 21, 1816, Miss Emma Palmer.
Aug. 11, 1816, Sally Cole, and Eliza Mary, children of Russel Hall.
Sept. 1, 1816, Mr. Ebenezer Denison.
The same day, Ebenezer, son of Ebenezer Denison.
July 27, 1817, William Dudley, son of Rev. Dudley D. Rosseter.
Aug. 3, 1817, Catherine, daughter of Deacon Zebulon Hancox.
The same day, Albert, son of Daniel Wilcox.
The same day, Lucy Olena, daughter of Elof Benson.
Sept. 4, 1817, Mary Ann, daughter of Edward Hancox.
Nov. 9, 1817, Mrs. Lois Denison, widow.
Nov. 16, 1817, Silas Chesebrough, son of Joseph Noyes.
The same day, Eunice, Stephen Brown, Elizabeth, and Elisha, children of John Denison.
The same day, Harriet, Amos E. Williams, Mary Champlin, and Caroline Edith, children of Amos Denison, Jr.
Dec. 28, 1817, Noyes, son of Noyes Palmer.
Jan. 7, 1818, Esther, daughter of Jeremiah Holmes.
June 21, 1818, Robert Stanton, son of Paul Babcock.
July 26, 1818, Mr. Noyes Palmer.
Oct. 17, 1818, Amos Cleft, on profession at his own house.
Oct. 18, 1818, Luke, son of Henry Chesebrough.
Oct. 25, 1818, Miss Mary R. Palmer.
March 7, 1819, Abby Sheffield, daughter of Enoch Chesebrough.
April 4, 1819, John, son of John Forshew.
Aug. —, 1819, Benjamin Franklin, son of John Browning.
The same day, Benjamin, son of Benjamin Pomeroy, both of these from North Stonington.
Sept. —, 1819, Edward, son of Giles R. Hallam.
The same day, Ann Elizabeth, daughter of Deacon Zebulon Hancox.
Oct. 2, 1819, Gurdon Swan, son of Gurdon Trumbull.
Nov. 14, 1819, Lucy P. Stanton, on profession at the house of her father.
The same day, John Thomas, son of John C. Stanton.
March 15, 1820, Widow Thankful Cleft.
The same day, John Gardener, Frederic Denison, and Nancy, children of Amos Cleft.
April 29, 1820, Jeremiah Halsey, son of Jeremiah Holmes.

April 30, 1820, Mrs. Lucy Sheldon Rodman.
June 25, 1820, William Edward, Eliza, and John, children of William Crary.
The same day, William Woodbridge and Daniel Sheldon, children of William W. Rodman.
The same day, Charlotte Augusta, daughter of Nathan Smith.
Sept. 3, 1820, Charles Eldredge, son of Theophilus Rogers.
Sept. 17, 1820, Henry James, son of Henry Chesebrough, of North Stonington.
Oct. 22, 1820, Gurdon, and Eunice Esther, children of Joseph Noyes.
Jan. 7, 1821, Eliza Smith, daughter of Jacob Johnson.
July 15, 1821, Miss Hannah Noyes.
The same day, Miss Desire Eldredge.
The same day, Miss Melinda Eldredge.
The same day, Miss Frances Julia Eldredge.
The same day, Miss Eliza Ann Wheeler.
July 29, 1821, Mary Elizabeth, daughter of Mr. Samuel Copp.
The same day, James Sheffield, son of Deacon Zebulon Hancox.
The same day, Jane Maria, daughter of Elof Benson.
Sept. 30, 1821, Mary Ann, daughter of Maj. Paul Babcock.
Oct. 28, 1821, Nicholas Hallam, son of Enoch S. Chesebrough.
May 26, 1822, Jerusha, daughter of Benjamin Pomeroy, of North Stonington.
June 25, 1822, Mrs. Nancy Foster.
The same day, Miss Emeline Cobb.
Oct. 13, 1822, Nancy Lord, daughter of Joseph Noyes, Esq.
Dec. 1, 1822, Alexander G. Smith, Esq.
The same day, Capt. James P. Sheffield.
The same day, Mr. Hallam Chesebrough.
The same day, Mrs. Mary S. Stanton.
The same day, Mrs. Mercy W. Stanton.
The same day, Miss Mary H. Howe.
Dec. 22, 1822, Mrs. Hannah Fellows.
The same day, Miss Betsey Williams.
The same day, Miss Harriet Williams.
The same day, Miss Emily Eldredge.
The same day, Miss Prudence Mary Eldredge.
The same day, Miss Betsey Baldwin.
Feb. 9, 1823, Mr. William W. Rodman.
The same day, Miss Eliza L. Howe.
Feb. 16, 1823, Miss Sally Williams.
The same day, Miss Abby Stanton Crandall.
Feb. 23, 1823, Francis, Hamilton, Fanny Dorrel, Nancy Hoffman, Lilly Ross,
people of color.
March 23, 1823, Miss Sally Miner, and Miss Eliza Miner.
April 20, 1823, Rufus C. Hamilton, and Lucy Solomon, people of color.
May 4, 1823, Mrs. Amanda R. Lovet, in private.
The same day, Thomas Henry, son of Henry Lovet.
The same day, Mrs. Mercy Breed.
The same day, Mrs. Abigail Pendleton.
The same day, Mrs. Abby Amy.
June 1, 1823, Miss Ann W. Hull.
June 22, 1823, Mr. David C. Smith.
The same day, Giles R. Hallam, Esq.
June 29, 1823, William Henry, son of Deacon Zebulon Hancox.
The same day, David Sherman, son of Maj. Paul Babcock.
The same day, Hannah Williams, daughter of Charles W. Denison.
The same day, Abigail Chesebrough and Lydia Wheeler, daughters of Azariah Stanton, Jr.
The same day, William Palmer and Caroline Pendleton, children of Capt. Francis Amy.
The same day, Thomas, son of William W. Rodman.

The same day, Julia Ann, Deaton, Peter and Samuel, children of Peter Dorrer, people of color.

July 13, 1823, Grace Billings and Harriet Newel, daughters of Luke Palmer, deceased.

The same day, Mary, Ann Elizabeth, and Ellen Letita, daughters of Horace Munson.

The same day, Miss Abby Davis Palmer.

Aug. —, 1823, Isaac and Elihu, twin sons of Benjamin Pomeroy, of North Stonington.

The same day, William Shelby, son of Mr. — Coggshall, of North Stonington.

Sept. 28, 1823, Mrs. Bridget Palmer.

The same day, Miss Selina Ash.

The same day, Miss Lucy Ann Stanton.

Oct. 30, 1823, David Henry, son of Samuel Copp.

Jan. 14, 1824, Miss Prudence Wheeler. }
The same day, Miss Mary Ann Frink. } of North Stonington.

The same day, Miss Maria Williams. }

Jan. 21, 1824, Isaac Denison, son of Zebiah Gates.

Jan. 22, 1824, Benjamin Franklin, son of Jeremiah Holmes.

March 28, 1824, Miss Priscilla Chesebrough.

The same day, Miss Mary Chesebrough Fish.

The same day, Miss Grace Noyes Eldredge.

April 25, 1824, Lydia Emeline and Thomas, children of Thomas Palmer.

The same day, George Duryee, son of William Crary.

May 12, 1824, Miss Nancy Davis.

Aug. 15, 1824, Mrs. Lois Noyes.

The same day, Miss Eunice Stanton.

Sept. 2, 1824, Sarah Palmer, daughter of Francis Amy.

Sept. 8, 1824, Daniel Carew, son of Enoch S. Chesebrough.

Sept. 26, 1824, Nancy, daughter of Nathan Smith.

Oct. 10, 1824, Emily Thankful, daughter of Joseph Noyes, Esq.

Jan. 16, 1825, Mrs. Nancy Denison.

The same day, Martha Ann, daughter of Oliver Denison.

May 29, 1825, Charlotte Elizabeth, daughter of Azariah Stanton.

The same day, James Alexander, son of Alexander Smith, Esq.

The same day, Zurviah Williams, daughter of Noyes Ladd.

Aug. 24, 1825, Joseph Warren, son of Jeremiah Holmes.

The same day, George Washington, son of Zebiah Gates.

The same day, Franklin Alexander, son of B. F. Palmer, Esq.

Sept. 11, 1825, Desire Eldredge, daughter of Mr. — Babcock.

Sept. 19, 1825, Henry, son of Capt. Francis Amy.

Sept. 25, 1825, William, son of Capt. William Wilcox.

Oct. 16, 1825, Hannah, daughter of Maj. Paul Babcock.

The same day, Benjamin Rogers, son of Mr. Horace Munson.

Sept. 3, 1826, Noyes Stanton, son of Capt. Noyes Palmer.

June 24, 1827, Francis Maria, daughter of Deacon Zebulon Hancox.

The same day, Mary Chandler, daughter of A. G. Smith, Esq.

The same day, Charles Theodore Hart, son of Benj. F. Palmer, Esq.

July 15, 1827, Rebecca, Calvin, and Billings, children of Col. Nathan Wheeler, of North Stonington.

The same day, Lydia Barber, daughter of Benjamin Pomeroy, Esq.

Sept. 16, 1827, Sally Howe, daughter of Mr. Elnathan Wing.

Oct. 12, 1827, Henry Martin, son of Mr. William W. Rodman.

Nov. 11, 1827, Amos, son of Dr. George E. Palmer.

Nov. 25, 1827, James Elliot, and Marinda, children of Mr. Jonathan Denison.

— 1828, Harriet Swan.

The same day, Elizabeth Niles, daughter of Francis Amy, Esq.

July 27, 1828, William Azariah, son of Mr. Azariah Stanton, Jun.

Aug. 3, 1828, Delia Ann Stebbins, daughter of Mr. William Storer, Jun.
 Sept. 28, 1828, Charlotte, daughter of Joseph Noyes, Esq.
 Nov. 8, 1828, Jane Denison, daughter of Alexander G. Smith, Esq.

Baptisms before Installation,	2
Baptisms after Installation,	288

Total . . .	290
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MARRIAGES BY THE REV. IRA HART.

Jan. 14, 1810, Mr. Allen Palmer and Miss Elizabeth Palmer.
 May 6, 1810, Mr. Joshua Noyes of Westerly, and Miss Grace Noyes.
 Nov. 22, 1810, Mr. James L. Lester of Preston, and Miss Nancy Wheeler
 of North Stonington.
 Jan. 1, 1811, Mr. Enoch S. Chesebrough and Miss Sally Sheffield.
 Jan. 20, 1811, Mr. Russel Hall and Miss Betsey Eells, both of Stonington.
 Jan. 30, 1811, Mr. Joseph Noyes and Miss Eunice Chesebrough, of North
 Stonington.
 April 5, 1811, Mr. Samuel Birch and Miss Mary Sloan.
 Nov. 17, 1811, Mr. William Maxon of Westerly, and Miss Lucinda Lana.
 Dec. 3, 1811, Mr. Isaac W. Page and Miss Almira D. Hull, of North Stoning-
 ton.
 Jan. 1, 1812, Samuel Whittemore and Rebecca York.
 Jan. 7, 1812, Enoch Wilcox and Catherine Sherman, both of Westerly.
 Jan. 27, 1812, Henry Chesebrough of North Stonington, and Martha Williams.
 Feb. 10, 1812, Jesse Wilcox and Sally Arden.
 Feb. 27, 1812, Gilbert Pendleton and Margaret Rhodes, both of Westerly.
 March 1, 1812, Erastus Wentworth and Esther States.
 Nov. 26, 1812, Joshua C. Rhodes of Westerly, and Elizabeth Robinson.
 Jan. 11, 1813, Nathan Ingram and Experience Fish, both of Groton.
 Jan. 28, 1813, Thomas Noyes of Westerly, and Hannah Phelps.
 Sept. 26, 1813, John Hale of Boston, and Betsey Hagget.
 Oct. 6, 1813, David A. Sherman, candidate of New Haven, and Mary Ann
 Babcock.
 Oct. 7, 1813, Rev. Henry Sherman of Weston, and Martha Denison.
 Oct. 3, 1813, — Palmer of Brookfield, New York, and Polly Palmer.
 Oct. 10, 1813, Charles W. Smith of Waterford, and Mary M. Stanton.
 March 30, 1814, Joseph Noyes of Westerly, and Martha C. Thompson.
 Feb. 27, 1815, David Smith of Colerain, Mass., and Fanny Denison.
 March 5, 1815, Richard Palmer of Colchester, and Abby Palmer.
 April 13, 1815, Ephraim Williams and Hannah E. Denison.
 Sept. 18, 1815, Rev. William R. Gould (Ohio), and Eunice York.
 Jan. 4, 1816, Noyes Palmer and Bridget Denison.
 Jan. 7, 1816, Henry Wilcox and Zerviah Gallup, of Groton.
 Jan. 10, 1816, William W. Rodman and Lucy S. Woodbridge.
 Feb. 1, 1816, Moses T. Gear of Griswold, and Hannah P. Denison.
 Feb. 12, 1816, John Maxon of Westerly, and Mary Starr.
 Feb. 14, 1816, Elisha Brown and Desire W. Miner.
 March 29, 1816, Nathan Breed and Frances Hancox.
 March 31, 1816, Elisha Gallup of Groton, and Content Wheeler.
 Sept. 12, 1816, Ebenezer Denison and Mrs. Phebe Smith.
 Sept. 26, 1816, John C. Stanton of New York, and Lucy P. Palmer.
 Oct. 27, 1816, Daniel Larkin and Rhoda Sheffield, both of Westerly.
 Nov. 28, 1816, John P. Williams and Cynthia York.
 Dec. 23, 1816, Zeba D. Palmer and Mary Palmer.
 Feb. 10, 1817, Daniel Mason and Hannah S. P. Williams.
 May 2, 1817, Gurdon Trumbull and Sally Ann Swan.
 Nov. 27, 1817, George Duryee of New York, and Eliza L. Crary.
 Jan. 1, 1818, Benjamin Pomeroy of North Stonington, and Jerusha Williams.

The same day, Azariah Stanton, Jr., and Mercy W. Williams.

March 19, 1818, Lodowick Hazard of Westerly, and Susan Robinson.

April 13, 1818, John Forshey and Lydia Wilcox.

Sept. 13, 1818, Jeremiah Wilson of Groton, and —— Spicer.

Sept. 30, 1818, Asa Fish and Prudence Dean.

Oct. 29, 1818, Nathan Wheeler and Lydia Sheffield.

Nov. 19, 1818, Joseph Noyes and Grace B. Denison.

Nov. 26, 1818, Joel Dunham of New Jersey, and Mary S. Smith.

Nov. 30, 1818, Henry Lovett of Onondaga, and Amanda R. Graves.

Dec. 24, 1818, Nathan Smith and Charlotte D. Eells.

Jan. 31, 1819, Silas Chesebrough of North Stonington, and Phebe Esther Williams.

March 7, 1819, Christopher Leeds and Mercy Hobart.

July 18, 1819, Coddlington Billings and Ann Babcock of Westerly.

Sept. 14, 1819, Alexander G. Smith, Esq., and Nancy Smith.

Nov. 14, 1819, Jedediah Ainsworth of Canterbury, and Joanna Cleveland.

Feb. 2, 1820, Thomas Noyes and Eunice W. Denison.

March 19, 1820, Henry Perkins, Esq., of Salem, and Abby B. Noyes of Westerly.

April 20, 1820, John R. Cullum of New York, and Lucy Ann Brewster.

June 7, 1820, Zebodiah Gates of Groton, and Mercy Denison.

July 30, 1820, James Gorton of Voluntown, and Ruhamah Thompson of Westerly.

Aug. 17, 1820, Cato Cuffe and Flora Palmer (people of color).

Dec. 18, 1820, Elisha Faxon, Jr., and Mary D. Smith.

Feb. 6, 1821, John W. Hull and Nancy York.

April 30, 1821, George W. Moss and Caroline E. Hyde.

May 14, 1821, Noyes Ladd of Franklin, and Harriet Z. Williams.

May 20, 1821, Thomas S. Breed and Rebecca Potter.

June 3, 1821, Thomas Swan of Nantucket, and Fanny Wilcox.

June 10, 1821, Jonathan Pendleton and Caroline Pendleton.

July 8, 1821, Charles E. Coles of New York, and Mary Ash.

Oct. 4, 1821, Daniel C. Hammond and Elizabeth S. Blevin of Westerly.

Nov. 1, 1821, Joseph W. Stanton and Grace N. Palmer.

Nov. 5, 1821, Hampton Stuart of New York, and Sarah Wilcox.

Nov. 15, 1821, Jedediah Leeds of New Orleans, and Mary R. Stanton.

Nov. 29, 1821, Joshua Haley and Rebecca Brown.

Feb. 7, 1822, John D. Smith and Maria Niles.

March 24, 1822, Cyrus Wheeler and Lucy S. Browning of North Stonington.

May 19, 1822, Peter McLaughlin of New York, and Sarah Tinker.

July 3, 1822, William R. Palmer and Nancy B. Babcock.

Oct. 22, 1822, Luke Barker of New York, and Abigail Cobb.

Nov. 21, 1822, Samuel Breed and Eliza P. Williams.

March 20, 1823, George Green and Mary Noyes.

Sept. 2, 1823, Rufus C. Hamilton and Lilly Ross (people of color).

Sept. 22, 1823, John G. Clark of South Kingston, and Almira D. Page.

Nov. 2, 1823, John Kirby and Almira D. Faxon.

Nov. 13, 1823, Perez Hewitt of North Stonington, and Abby S. Crandall.

Nov. 25, 1823, John F. Trumbull and Eliza M. Niles.

Dec. 31, 1823, Benjamin F. Palmer and Eliza H. Hart.

Jan. 1, 1824, William Wilcox and Sally Miner.

The same day, Reuben C. Hancox and Sally Davison.

Feb. 15, 1824, Paul S. Palmer of Stockbridge, and Hannah E. Palmer.

Feb. 24, 1824, Samuel P. Robinson and Abzayda R. Willey, both of Rhode Island.

Feb. 29, 1824, Walter Brown of Preston, and Sally Ann Slack.

May 31, 1824, William A. Fanning and Juliet Palmer.

July 28, 1824, Charles H. Phelps and Ann R. Hammond.

Aug. 29, 1824, Allen P. Holdridge and Sally L. Howe.

Sept. 27, 1824, Noyes Palmer and Mary R. Palmer.
 Dec. 8, 1824, Henry Smith and Abby D. Palmer.
 Dec. 27, 1824, Anthony Augustus and Susan Perry (people of color).
 Jan. 31, 1825, Elnathan Wing of Sandwich, Mass., and Eliza L. Howe.
 Feb. 17, 1825, Peleg Wilbur of Little Compton, Rhode Island, and Harriet Miner.
 June 1, 1825, Thomas P. Rogers of Montville, and Mary C. Fish.
 Sept. 14, 1825, Rev. Joseph Ayers of North Stonington, and Frances M. Rogers.
 Oct. 12, 1825, Benjamin F. Williams and Eliza Ann Wheeler.
 Oct. 30, 1825, Elisha Daboll of Groton, and Sally Williams.
 Nov. 24, 1825, Oliver Denison and Nancy Noyes. *They were married Nov 24, 1823.*
 Dec. 27, 1825, Amos Gager of Franklin, and Melinda Eldred.
 Dec. 29, 1825, Lemuel Vose, Jr., of Westerly, and Mary Ann States.
 Feb. 2, 1826, Amos Dickins, and Mary Lewis.
 May 1, 1826, Rev. Stephen Peet of Euclid, Ohio, and Martha Sherman.
 May 16, 1826, Jonathan E. Culver of Norwich, and Eliza Ann Denison.
 May 23, 1826, George E. Palmer, M. D., and Emma A. Woodbridge.
 June 4, 1826, Philip D. Gouvey of New York, and Mary Cobb.
 Sept. 28, 1826, William L. Wheeler of Groton, and Mary Hallam.
 Oct. 11, 1826, Dr. Horatio Robinson and Mary Ann Robinson.
 Oct. 19, 1826, William S. Williams and Emily W. Williams.
 Nov. 15, 1826, Lyman Dudley of Groton, and Asenath M. Leeds.
 Dec. 7, 1826, Nathaniel B. Palmer and Eliza T. Babcock.
 Feb. 11, 1827, Asa Wilcox, Jr., and Sarah McLaughlin.
 March 7, 1827, Henry Sheffield and Almira Chesebrough.
 April 23, 1827, Charles P. Williams and Betsey S. Smith.
 Sept. 2, 1827, George W. Noyes and Hannah E. Denison.
 Oct. 4, 1827, Charles T. Stanton and Ann A. Palmer.
 Oct. 16, 1827, Rev. John Noyes of Weston, and Mrs. Fanny Swan.
 Feb. 10, 1828, Henry Davis and Matilda Mathers (people of color).
 April 19, 1828, Elias H. Wheeler and Mary Leeds.
 July 8, 1828, Rev. Oliver Brown and Miss Eliza Eells.
 Sept. 18, 1828, Benjamin T. Burdick and Mary Lewis.
 Sept. 28, 1828, Elias Gallup and Fanny Dean.
 Nov. 23, 1828, Nathan Noyes and Nancy Denison.
 The same day, Joseph Griswold of Mass., and Louisa W. Denison.
 Dec. 28, 1828, Ezra Chesebrough, Jr., and Nancy Dean.
 The same day, Nero Parks and Prudence Peters (people of color).
 Dec. 30, 1828, Charles S. Pendleton and Keturah R. Brown, of North Stonington.
 Jan. 1, 1829, Jonathan G. Stanton and Lucy Ann Stanton.
 Jan. 6, 1829, Dr. Mason Manning and Harriet Leeds.
 The same day, William Lord, Jr., and Catherine L. Howe.
 Jan. 7, 1829, Henry Rhodes and Bridget M. Palmer.

MARRIAGES, 143.

ADMISSIONS BY THE REV. JOSEPH WHITTLESEY.

May 27, 1830, Mr. Joseph Whittlesey of Washington, Conn., was ordained over the first Congregational church of Stonington.
 Feb. 6, 1831, Elisha Faxon, Jr.
 The same day, Mrs. Caroline Pendleton.
 The same day, Miss Phebe Noyes.
 The same day, Miss Hannah A. Williams.
 May 1, 1831, Jonathan G. Stanton.
 The same day, Sheldon Tomilson.
 The same day, Enoch S. Chesebrough.
 The same day, Andrew P. Stanton.

The same day, David Cannon.
The same day, Watson Cannon.
The same day, Rowland Howland.
The same day, Nathaniel Howland.
The same day, John Dexter.
The same day, Clark Wheeler.
The same day, Albert Chesebrough.
The same day, Amos S. Chesebrough.
The same day, John D. Champlin.
The same day, Allen Palmer.
The same day, Curtiss L. Avery.
The same day, Mrs. Sally Davison.
The same day, Mrs. Sally Hancox.
The same day, Mrs. Fanny Kean.
The same day, Mrs. Elsey Howland.
The same day, Mrs. Nancy Smith.
The same day, Mrs. Abby H. Tomlinson.
The same day, Mrs. Mary Brown.
The same day, Mrs. Betsey Smith.
The same day, Mrs. Grace B. Carew.
The same day, Mrs. Catherine Starks.
The same day, Miss Minerva Niles.
The same day, Miss Mary Palmer.
The same day, Miss Eveline Smith.
The same day, Miss Maria L. Smith.
The same day, Miss Betsey Robinson.
The same day, Miss Sally Maria Palmer.
The same day, Miss Betsey D. Palmer.
The same day, Miss Hannah Palmer.
The same day, Miss Mary Ann Pendleton.
July 3, 1831, William S. Williams.
The same day, Dudley Denison.
The same day, James S. Hyde.
The same day, George S. Palmer.
The same day, James M. Palmer.
The same day, Billings Wheeler.
The same day, Jesse S. Clark.
The same day, William P. Amy.
The same day, Calvin G. Williams.
The same day, Mrs. Emily W. Williams.
The same day, Mrs. Mary Ash.
The same day, Mrs. Roseline Robinson.
The same day, Mrs. Elizabeth Stanton.
The same day, Mrs. Fanny Moss.
The same day, Miss Eliza P. Dixon.
The same day, Miss Abby Babcock.
The same day, Miss Lucy Babcock.
The same day, Miss Sally P. Chesebrough.
The same day, Miss Harriet Lee.
The same day, Miss Mary Stanton.
The same day, Miss Harriet Stanton.
The same day, Miss Nancy Palmer.
The same day, Miss Harriet Palmer.
The same day, Miss Sarah A. Robinson.
The same day, Miss Phebe Ann Swan.
The same day, Miss Elizabeth Denison.
The same day, Miss Martha Niles.
The same day, Miss Marian Wright.
July 17, 1831, Capt. Ebenezer Cobb.

The same day, Mrs. Mary Denison.
 The same day, Mrs. Mary S. Dunham.
 July 31, 1831, Mary Ross (colored).
 Aug. 7, 1831, Gen. William Williams.
 The same day, Mrs. Ann Williams.
 The same day, Mrs. Ann Clark.
 The same day, Mrs. Grace Noyes.
 The same day, Mrs. Louisa S. Chesebro.
 The same day, Miss Marvin Chesebro.
 The same day, Miss Sophia P. Chesebro.
 The same day, Joshua Haley.
 The same day, Mrs. Rebecca Haley.
 The same day, Alexander Palmer.
 The same day, Mrs. Hannah A. Palmer.
 The same day, Randall Brown.
 The same day, Joshua R. Brown.
 The same day, Miss Sally Ann Brown.
 The same day, Miss Prudence D. Brown.
 The same day, Capt. George Haley.
 The same day, Capt. Jeremiah Holmes.
 The same day, Charles Henry Smith.
 The same day, Mrs. Eunice Stanton.
 The same day, Mrs. Thankful Williams.
 The same day, Mrs. Abby Stanton.
 Oct. 23, 1831, Mrs. Dorcas Cross.
 The same day, Miss Mary Hassard.
 The same day, Miss Caroline Robinson.
 The same day, Mr. Simeon Chesebro.
 The same day, Mrs. Abigail Chesebro.
 The same day, Miss Clementina A. Noyes.
 The same day, Mrs. Thomas Noyes.
 The same day, Mr. Simon S. Carew.
 Jan. —, 1832, William C. Noyes.
 Feb. 5, 1832, Mr. Nathan Wheeler.
 The same day, Mrs. Lydia Wheeler.
 The same day, Mrs. Betsey S. Williams.
 March 4, 1832, Mrs. Eunice Clift.
 April 1, 1832, Mrs. Sylvia Champlin.
 June 4, 1832, Miss Abby G. Smith.
 The same day, George Washington Moss.
 The same day, Mrs. Caroline Esther Moss.
 Dec. 4, 1832, Rev. Joseph Whittlesey dismissed at his own request.

Admissions, 108.

**ADMISSIONS AFTER THE DISMISSAL OF REV. JOSEPH WHITTLESEY, AND
THE INSTALLATION OF REV. PETER H. SHAW.**

April 7, 1833, Mrs. Harriet Tomlinson.
 June 8, 1834, Mr. Abijah Tomlinson.
 The same day, Mrs. Sarah Miner.
 July 6, 1834, Miss Mary A. Brown.
 The same day, Miss Hannah S. Wheeler.
 The same day, Miss Mary Wheeler.
 Aug. 24, 1834, Henry Sewall, Jr.

Admissions, 7.

BAPTISMS OF REV. JOSEPH WHITTLESEY.

July 11, 1830, Maria Sherman, daughter of Benjamin Franklin Palmer.
 The same day, Henry Martyn, son of Noyes Palmer.

Aug. 1, 1830, Randall King, son of Enoch Burrows.
 Aug. 11, 1830, Hiram Clift, and Erastus Lee, sons of Capt. Holmes.
 July 3, 1831, William Champlin Stanton.
 The same day, Jonathan Franklin Stanton.
 The same day, Lucy Ann Stanton.
 The same day, Sarah Hancox.
 The same day, Frances Hancox.
 The same day, Jane Elizabeth Tomlinson.
 The same day, Georgiana Lord Parsons.
 July 31, 1831, Emily Augusta Williams.
 The same day, Nathan Smith, Jr.
 The same day, Elisha Faxon, 3rd.
 The same day, Nathan Smith Faxon.
 Aug. 7, 1831, Ellen Williams.
 Oct. 2, 1831, Charles Frederic Pendleton.
 The same day, Lucy Ann Pendleton.
 The same day, Mary Jane Pendleton.
 April —, 1832, Cyrus Pomeroy.

Baptisms 20.

BAPTISMS AFTER THE DISMISSION OF REV. JOSEPH WHITTLESEY, AND BEFORE THE INSTALLATION OF REV. PETER H. SHAW.

June 20, 1833, Harriet Elizabeth Palmer, daughter of B. F. Palmer, by J. Noyes.
 July 7, 1833, Betsey Smith Williams, daughter of C. P. Williams, by J. Whittlesey.
 The same day, Joseph Woodbridge, son of Dudley R. Woodbridge, by J. Whittlesey.
 The same day, Lydia Ann Sheffield Wheeler, daughter of Nathan Wheeler, by J. Whittlesey.
 The same day, Judith Maria Wheeler, daughter of Nathan Wheeler, by J. Whittlesey.
 The same day, Eliza Jane Gillet Wheeler, daughter of Nathan Wheeler, by J. Whittlesey.
 The same day, James Sheffield Wheeler, son of Nathan Wheeler, by J. Whittlesey.
 The same day, Mary Tripp Stanton, daughter of Andrew P. Stanton, by J. Whittlesey.
 June 22, 1834, Joshua Hazard Denison, son of Ebenezer Denison, Jr.
 The same day, Edwin A. Palmer, son of Alexander Palmer, by Sylvester Selden.

Baptisms, 10.

MARRIAGES BY THE REV. JOSEPH WHITTLESEY.

June 21, 1830, Daniel Carew and Grace B. Palmer.
 July 4, 1830, George Gabriel of Boston, Mass., and Nancy Hancox.
 July 29, 1830, James Simpson of Norfolk, Virginia, and Sarah Brand.
 Sept. 5, 1830, William R. Cushing of Rochester, Mass., and Eliza H. Miller.
 Nov. 1, 1830, Horace L. Niles, Eunice Pendleton, by Mr. Bliss.
 Jan. 18, 1831, Joseph Chesebrough and Louisa S. Noyes.
 Jan. 19, 1831, William H. Woodbridge and Eliza D. Phelps.
 Feb. 24, 1831, George Sherman of Norwich, and Eunice Palmer.
 March 23, 1831, Giles Williams of Onondaga, New York, and Abby Jane Stanton.
 May 18, 1831, Charles W. Denison and Mary Palmer.
 Oct. 6, 1831, Matthew Chappell of South Kingston, Rhode Island, and Sarah Weeden Hull of New Shoreham.
 Oct. 21, 1831, Sydney Moulthrop of New Haven, and Selina S. Ash.

Oct. 28, 1831, William Bailey of Pawtucket, Rhode Island, and Sarah Ann Robinson.
 Jan. 22, 1832, Richard B. Eldred of North Kingston, Rhode Island, and Nancy L. Chesebrough.
 Feb. 23, 1832, Abijah S. Tomlinson of Washington, and Marian Wright of Stonington.
 March 26, 1832, Archibald Merritt and Sarah R. Stoddard.
 July 3, 1832, Charles Woodworth of Springfield, Mass., and Priscilla Chesebrough.
 Oct. 1, 1832, Giles Babcock of New Orleans, and Ann Elizabeth Denison.
 Nov. 12, 1832, Benjamin F. Pendleton of Groton, and Emily Palmer.
 Nov. 12, 1832, William C. Moss and Caroline E. Denison.

Marriages, 20.

ADMISSIONS BY THE REV. PETER H. SHAW.

Jan. 22, 1835, Rev. Peter H. Shaw, of Durham, Conn., was installed over the first Congregational church and society.
 Feb. 1, 1835, Lucy Esther Hyde.
 The same day, Mary Sophia Denison.
 The same day, Mrs. Caroline Edith Moss.
 April 5, 1835, Mary Williams (widow).
 June 7, 1835, Mrs. Ann Maria Shaw.
 Aug. 2, 1835, Hallam Whiting.
 The same day, Mrs. Hallam Whiting.
 The same day, Miss Abby Williams.
 The same day, Mrs. Lucretia Chesebrough, wife of Elias Chesebrough.
 Dec. 6, 1835, Mary Ann Brown, wife of Elijah Brown.
 The same day, Desire Brown, wife of Elisha Brown.
 June 5, 1836, Mary Champlin Denison.
 Dec. 13, 1836, Samuel Stanton, aged 87 years.
 April 2, 1837, Martha Ann Denison.
 May —, 1837, Rev. Peter H. Shaw dismissed.

Admissions, 14.

BAPTISMS BY THE REV. PETER H. SHAW.

Jan. 22, 1835, Rev. Peter H. Shaw's installation.
 Oct. 2, 1836, Jane Elizabeth, daughter of Ebenezer Denison, Jr., and Mary Denison.
 Dec. 4, 1836, Stephen Billings, son of Alexander and Adelia H. Palmer.
 Dec. 11, 1836, Ira Hart, son of Benjamin F. Palmer and Eliza H. Palmer.
 Jan. 3, 1837, Caroline Esther, Lucy Elizabeth, Martha, and George, children of George W. and Caroline Moss.

Baptisms, 7.

MARRIAGES BY REV. PETER H. SHAW.

Jan. 21, 1836, Giles C. Smith and Hannah Wheeler.

INSTALLATION OF THE REV. NEHEMIAH B. COOK.

March 7, 1838, At the installation of the Rev. Nehemiah B. Cook over the first Congregational church and society of Stonington, were present:—
Pastors.

Rev. Abel McEwen.	Asa Otis, 1st church, New London.
Rev. Timothy Tuttle.	Russel Gallup, Ledyard.
Rev. Augustus B. Collins.	Henry Prentice, Preston.
Rev. Peter H. Shaw.	Jabez Gallup, North Stonington.
Rev. John C. Nichols.	George E. Palmer, 2nd church, Stonington
Rev. James M. McDonald.	—, 2nd church, New London.
Rev. Alvan Bond.	William Williams, 2nd church, Norwich.

The Rev. Mark Mead, being present was invited to sit with the council.

Rev. Mr. Tuttle, moderator, Rev. Mr. McEwen, scribe.

Rev. Mr. Shaw made the introductory prayer.

Rev. Mr. McEwen preached the sermon.

Rev. Mr. Tuttle made the installing prayer.

Rev. Mr. Bond gave the charge to the pastor.

Rev. Mr. Nichols gave the right hand of fellowship.

Rev. Mr. Collins gave the charge to the people.

Attest N. B. COOK, *Pastor.*

ADMISSIONS.

Oct. 1, 1837, Miss Joanna Brown.

Dec. 3, 1837, Mrs. Mehitabel Williams.

The same day, Mrs. Fanny Avery.

The same day, Miss Eliza Avery.

Feb. 4, 1838, Mrs. Richard Wheeler.

The same day, Mr. Richard A. Wheeler.

These admissions were before Mr. Cook's installation and by him.

April 3, 1838, Mr. Joshua Williams (aged 88 years).

Oct. 14, 1838, Mr. Gurdon W. Noyes.

The same day, Miss Eunice E. Noyes.

The same day, Miss Ann Maria Denison.

March 24, 1839, Benjamin F. Stoddard.

The same day, Julia A. Stoddard.

The same day, Harriet E. Smith.

The same day, John F. Chipman.

The same day, Hannah Tift.

The same day, Frances A. Tift.

The same day, Ann K. Tift.

The same day, Silas Fish.

April 7, 1839, Franklin A. Palmer.

The same day, Charles T. H. Palmer.

The same day, Noyes S. Palmer.

The same day, Hiram C. Holmes.

The same day, Bridget Mason.

The same day, Mary Mason.

The same day, Horace P. Spencer.

Aug. 11, 1839, George W. Eells.

The same day, Lucy Stanton.

Oct. 6, 1839, Hiram Clift.

Nov. 3, 1839, Mrs. Esther H. Clift.

June 14, 1840, William H. Potter.

July 12, 1840, Mrs. Mary L. Avery.

Aug. 2, 1840, Mr. Noyes Ladd.

The same day, Miss Ann E. Ladd.

Oct. 4, 1840, Mr. Charles G. Beebee.

Dec. 20, 1840, Mrs. Harriet Z. Ladd.

Feb. 7, 1841, Mrs. Anna M. Cook.

June 27, 1841, Mrs. Ann Holloway.

Aug. 8, 1841, Miss Lucretia Chesebrough.

April 3, 1842, Mrs. Esther Miner, wife of Isaac Miner.

Aug. 14, 1842, Mrs. Martha D. Brown.

The same day, Miss Emily T. Noyes.

Oct. 2, 1842, Mr. Gilbert Denison.

The same day, Mrs. Sophia C. Denison.

The same day, Mrs. Eliza Denison.

The same day, Miss Emma J. Denison.

The same day, Miss Frances E. Noyes.

The same day, Miss Sarah H. Stark.

The same day, Miss Mary E. Blodget.

The same day, Miss Lucretia H. Wilbur.
The same day, Miss Mary E. Perkins.
The same day, Mrs. Eliza M. Morgan.
The same day, Mr. James S. Noyes.
The same day, Mr. Joseph S. Williams.
The same day, Mrs. Julia A. Williams.
The same day, Mrs. Prudence B. Fish.
The same day, Miss Prudence Fish.
The same day, Rose Stoddard (colored).
The same day, Mr. Marvin B. Avery.
Dec. 4, 1842, Mr. James W. Noyes.
The same day, Mrs. Nancy Noyes.
The same day, Mrs. Maria Stanton.✓
The same day, Mr. Oliver Denison.
The same day, Mrs. Nancy D. Denison.
The same day, Miss Jane B. Denison.
The same day, Mr. Charles H. Denison.
The same day, Mr. Benjamin F. Stanton.
The same day, Miss Maria Stanton.
The same day, Mr. Charles Davis.
The same day, Miss Martha Gallup.
The same day, Mrs. Sarah Noyes.
The same day, Mr. William C. Moss.
The same day, Mr. George W. Noyes, 2nd.
The same day, Mr. Silas C. Noyes.
The same day, Mrs. Eunice A. Noyes.
The same day, Miss Lydia S. Noyes.
The same day, Mr. Thomas S. Rodman.
Feb. 12, 1843, Emily Pendleton.
The same day, Anna Noyes (colored).
The same day, Esther C. Latham.
The same day, William H. Noyes.
The same day, Eliza Ann Hewitt.
April 2, 1843, Asa Fish.
May 14, 1843, Charles Mallory.
The same day, Elizabeth Mallory.
The same day, Mrs. Martha Randall.
Oct. 8, 1843, Joseph W. Stanton.
The same day, Grace N. Stanton.
June 2, 1844, Mrs. Harriet Palmer.
June 1, 1845, Mr. David N. Prentice.
Aug. 3, 1845, Mrs. Margaret Spicer.
Sept. 7, 1845, Mr. Samuel Copp.
The same day, Mrs. Betsey Copp.
March 1, 1846, Mrs. Susan M. Palmer.
April 5, 1846, William Noyes.
The same day, Thomas W. Noyes.
The same day, Oscar F. Redfield.
May 10, 1846, Thomas Hallam.
Aug. 1, 1847, Martha E. Phelps.
Oct. 3, 1847, Ebenezer Denison, Jr.
Nov. 14, 1847, Mrs. Sarah H. Howe.
Jan. 9, 1848, Mrs. Phebe Smith.
The same day, Miss Louisa P. Smith.
March 12, 1848, John W. Hull.
The same day, Mrs. Nancy Hull.
The same day, Gurdon S. Crandall.
The same day, Mrs. Betsey Crandall.
The same day, Miss Mary Ann Avery.

April 2, 1848, Simeon P. Avery.
 The same day, Mrs. Anna M. Avery.
 June 3, 1849, Elias B. Brown.
 The same day, Mrs. Maria Noyes.
 The same day, Mrs. Nancy L. Barber.
 March 17, 1850, Mrs. Susan Williams.
 Oct. 6, 1850, Mrs. Mary Norman.
 Dec. 1, 1850, Rose Palmer (colored).
 April 13, 1851, Thomas R. Noyes.
 The same day, Sally Rathbun.
 The same day, Bridget Murphy.
 The same day, William C. Moss, Jr.
 The same day, Mary Ann Norman.
 The same day, York Noyes (colored).
 The same day, Joseph T. Champlin (colored).
 May 18, 1851, Hannah F. Holmes.
 March 7, 1852, Miss Sarah Williams.
 The same day, Mrs. Elizabeth Williams.
 The same day, Mr. Hezekiah U. Williams.
 The same day, Mrs. Celina A. Williams.
 The same day, Miss Julia Williams.
 The same day, Miss Asenath G. Williams.
 The same day, Miss Sarah G. Williams.
 July 10, 1853, Mrs. Bridget Garside.
 The same day, Miss Jane E. Williams.
 Sept. 4, 1853, Mrs. Emily A. Bill.
 The same day, Miss Lucy G. Denison.
 The same day, Miss H. Agaleice Hyde.
 The same day, Mrs. Mary E. Denison.
 Oct. 2, 1853, Mrs. Grace B. Noyes.
 The same day, Miss Lucy Ann Noyes.
 Sept. 3, 1854, Charles C. Brightman.
 Oct. 22, 1854, Mary Isabella Brown.
 Oct. 7, 1855, Allen Palmer.
 March 16, 1856, Mrs. Sarah A. Stanton.
 April 27, 1856, Catherine Urquehart.
 Nov. 2, 1856, Mrs. Harriet D. Howell.
 Nov. 15, 1857, Samuel Garside.
 April 2, 1858, Antoinette M. Williams.
 June 6, 1858, Mr. William H. Palmer.
 The same day, Miss Emeline Palmer.
 The same day, Miss Jane E. Crandall.
 The same day, Miss Harriet J. Palmer.
 The same day, Miss Josephine Williams.
 The same day, Miss Hannah D. Noyes.
 The same day, Miss Harriet E. Noyes.
 The same day, Miss Ann L. Noyes.
 The same day, Miss Jane B. Noyes.
 Aug. 1, 1858, Miss Eunice A. Noyes.
 May 31, 1859, Rev. Nehemiah B. Cook dismissed.

Admissions before installation,	6
Admissions after installation,	150

Total	156
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BAPTISMS BY THE REV. NEHEMIAH B. COOK.

Sept. 10, 1837, Henry Byron, son of George W. Noyes, 2nd, and Prudence Noyes.

The same day, Mary Ann and Sarah, children of Randall and Mary Ann Brown.

Oct. 15, 1837, Laura Hyde, daughter of George W. and Caroline Moss. These baptisms were before Mr. Cook's installation and by him.

May 4, 1838, Fanny, daughter of Charles and Eliza Mallory.

April 11, 1841, William Tuttle, son of Nehemiah B. and Ann Maria Cook, baptized by the Rev. James M. McDonald of Jamaica, Long Island.

The same day, Malcomb, son of James M. and Lucy Esther McDonald.

June 6, 1841, Phebe Moore, daughter of Ebenezer Denison, Jr., and Mary N. Denison.

July 11, 1841, William Henry, son of Alexander and Hannah Adelia Palmer.

Aug. 28, 1842, Eliza Baldwin, daughter of Nehemiah B. and Ann Maria Cook, baptized by the Rev. Dr. Patton, of New York.

Oct. 2, 1842, William Stanton, Elias, Julia Ann, Joseph Stanton, and Charles, children of Joseph S. and Julia Ann Williams.

The same day, Ebenezer, Stephen and James Francis, children of Stephen and Eliza Maria Morgan.

Oct. 23, 1842, William Chesebrough, Amos Denison, Caroline Elizabeth and Mary Denison, children of William C. and Caroline E. Moss.

Dec. 4, 1842, Oliver, Marcia Palmer, Edgar, Sarah Ellen, Nathan Noyes, and Phebe Moore, children of Oliver and Nancy D. Denison.

The same day, Franklin Babcock, son of James W. and Nancy Noyes.

Jan. 1, 1843, Henry Austin, son of Benjamin F. and Eliza H. Palmer.

Feb. 12, 1843, Franklin Palmer and Emily, children of Mrs. Emily Pendleton (widow).

Oct. 9, 1843, Charles Denison, son of Benjamin F. and Mary S. Collins. —

Oct. 15, 1843, Ellen Augusta, daughter of William C. and Caroline E. Moss.

— 1844, James Allyn, son of Alexander and Hannah A. Palmer.

The same day, Harriet Eliza Palmer, daughter of Noyes P. and Martha D. Brown.

Jan. 7, 1845, Louisa Elizabeth, daughter of William H. and Caroline M. Denison.

Sept. 28, 1845, Franklin Wheeler, son of Noyes and Harriet Palmer.

The same day, John Stanton, son of Alexander and Hannah A. Palmer.

July 26, 1846, John Knox, son of William C. and Caroline E. Moss.

Dec. 26, 1846, Mary Lundie and Elias Cornelius, children of Ebenezer and Mary Denison.

Aug. 8, 1847, Joanna, daughter of Noyes P. and Martha D. Brown.

June 3, 1849, Stephen Avery, son of Elias B. and Eliza Brown.

July, 1848, Samuel Henry, son of William C. and Caroline E. Moss.

Oct. 14, 1849, Martha Helen, daughter of Noyes P. and Martha D. Brown.

The same day, Noyes, and Charles Franklin, children of Alexander and Hannah A. Palmer.

Sept. 29, 1850, Elias Everett, son of Elias B. and Eliza Brown.

Oct. 6, 1850, Martha White, Isaac Edwin, and Sarah Jane, children of Thomas and Mary Norman.

Nov. 3, 1850, Edward, son of Nehemiah B. and Ann M. Cook.

June 18, 1851, Frederic Avery, son of Hiram C. and Hannah F. Holmes.

Aug., 1852, Anna Louisa, daughter of William C. and Caroline E. Moss.

Aug. 28, 1853, John James, son of Samuel and Bridget Garside.

July 6, 1856, Jane Denison, daughter of Benjamin F. and Mary S. Collins.

The same day, Mary, daughter of Elias B. and Eliza Brown.

The same day, Ellen Maria, daughter of Samuel N. and Harriet D. Howell.

March 10, 1857, Mary Ellen, daughter of Samuel and Bridget Garside.

Baptisms before installation,	4
Baptisms after installation,	<u>56</u>
Total	60

BAPTISM AFTER MR. COOK'S DISMISSION.

Dec. —, 1859, Charles, son of Elias B. and Eliza A. Brown.

MARRIAGES BY THE REV. NEHEMIAH B. COOK.

Aug. 8, 1837, Mr. Isaac D. Holmes of Stonington, and Miss Ellen Kemp of Groton.

Sept. 3, 1837, Mr. Ambrose Burrows and Miss Lucy E. Latham, both of Groton.

Oct. 25, 1837, Mr. Frederic D. Chesebro and Miss Mary A. Chesebro, both of Stonington.

Dec. 25, 1837, Mr. Bartholomew Headden and Mrs. Sarah Miner, both of Stonington.

Jan. 11, 1838, Mr. Noyes P. Brown and Miss Martha D. Noyes, both of Stonington.

These marriages were before Mr. Cook's installation and by him.

May 10, 1838, Mr. Elias B. Brown and Miss Eliza Avery, both of Stonington.

Aug. 14, 1838, Mr. Justin Hill and Miss Jane Spence, both of Stonington.

Sept. 4, 1839, Mr. James Noble of Hartford, and Miss Eliza Ann Smith of Ledyard, at Ledyard.

Sept. 10, 1839, Mr. John Howard Copp of Stonington, and Miss Louisa Barnes of Gibson, Pennsylvania.

March 11, 1840, Mr. Latham Miner and Miss Lydia W. Dodge, both of Stonington.

Dec. 6, 1840, Mr. Ichabod Stodder of Thompson, New York, and Miss Phebe Ann Rogers of Stonington.

May 11, 1841, Dr. Ezra Vincent of New York, and Ann Maria Denison of Stonington.

July 25, 1841, Mr. Charles H. Mallory and Miss Eunice D. Clift.

Sept. 2, 1841, Mr. John S. Barber of Groton, and Miss Nancy L. Noyes of Stonington.

Sept. 23, 1841, Mr. Rueben E. Moss of New York, and Miss Harriet A. N. Randall of Stonington.

June 21, 1842, Mr. Ralph H. Avery of Norwich, and Miss Martha C. Randall of Stonington.

Jan. 19, 1843, Mr. Charles G. Hewitt of North Stonington, and Miss Mary Wheeler of Stonington.

Feb. 19, 1843, Mr. William Noyes and Miss Clementina Noyes, both of Stonington.

Feb. 21, 1843, Mr. Thompson Wells of Providence, Rhode Island, and Miss Phebe Noyes of Stonington.

March 15, 1843, Mr. Elias P. Randall and Miss Hannah Fish, both of Stonington.

May 11, 1843, Mr. Leonard C. Williams and Miss Mary E. Copp, both of Stonington.

May 21, 1843, Mr. Franklin Hancox and Miss Frances E. Noyes, both of Stonington.

June 14, 1843, Mr. James D. Fish of New York, and Miss Mary E. Blodget of Stonington.

Aug. 10, 1843, Mr. Henry S. Stark and Miss Mary E. Rathbun, both of Groton.

Sept. 28, 1843, Mr. Charles G. Beebe and Miss Emily T. Noyes, both of Stonington.

Nov. 19, 1843, Mr. Benjamin F. Hoxie and Miss Harriet W. Clift, both of Stonington.

Sept. 26, 1844, Mr. Daniel Pyncheon of Albany, Georgia, and Miss Frances A. Tift of Groton, Conn.

Nov. 12, 1844, Mr. Samuel Copp of Stonington, and Miss Betsey Chapman of Norwich.

Nov. 28, 1844, Mr. Benadam Champlin and Miss Rebecca Haley, both of Stonington.

March 20, 1845, Mr. John B. Pendleton of Stonington, and Miss Lucy T. Clark of North Stonington.

March 30, 1845, Thomas Berry of Washington, District of Columbia, and Christiana Sherman of Stonington, colored persons.
April 22, 1846, Mr. David N. Prentice and Miss Margaret Rathbun, of Groton.
Jan. 3, 1847, Mr. George W. Mallory of Stonington, and Miss Ann K. Tift of Groton.
June 7, 1847, Mr. Alexander F. Young of New London, and Miss Mary Mason of Stonington.
July 2, 1847, Mr. Henry L. Southwick of Bolton, Mass., and Miss Mary E. Perkins of Stonington.
Sept. 4, 1847, Mr. Joseph W. Holmes of Stonington, and Miss Mary O. Denison of Stillwater, New York.
Nov. 22, 1847, Mr. Asa F. Kendrick of Heath, Mass., and Miss Emma J. Denison of Stonington.
Dec. 8, 1847, Mr. Francis M. Manning and Miss Ann E. Williams, both of Stonington.
April 9, 1848, Mr. Ebenezer Denison, Jr., and Miss Lydia S. Noyes, both of Stonington.
May 11, 1848, Mr. Thomas W. Noyes of Stonington, and Miss Phebe J. Kemp of Groton.
May 24, 1848, Mr. Charles H. Denison and Miss Mary A. Cottrell, both of Stonington.
Oct. 10, 1848, Mr. David F. Brown of Stonington, and Miss Sarah F. Church of South Glastenbury, Conn.
Dec. 3, 1848, Menuel Bastin of Groton, and Tamer Brashell of Stonington (colored).
April 1, 1849, Robert Peter Jeffery and Mary Carney, both of Stonington.
Dec. 3, 1849, John W. Brown and Lucretia W. Holmes, both of Stonington.
June 2, 1850, Benjamin Baker of Groton, and Mary W. Holmes of Stonington.
July 31, 1850, N. Curtis White of Utica, New York, and Jane C. Stanton of Trenton, New York.
Nov. 20, 1850, Abel H. Simmons of Groton, and Mary A. Williams of Stonington.
April 10, 1851, Silas Fish of Stonington, and Mary D. Stoddard of Groton.
April 24, 1851, Edwin Grinnell and Emeline L. Spicer, both of Stonington.
Sept. 28, 1851, Dr. Joseph Partridge and Mary Ann Norman, both of Stonington.
Oct. 16, 1851, Salmon C. Foote of New York, and Julia Ann Williams of Stonington.
Nov. 27, 1851, Samuel Garside and Bridget Molley, both of Stonington.
April 20, 1852, Edward P. Hayward of Providence, Rhode Island, and Julia A. Williams of Stonington.
Aug. 24, 1852, Gilbert Billings and Mary A. Hewitt, both of North Stonington.
Oct. 31, 1852, Jesse D. Noyes, 2nd, and Hannah E. Sutton, both of Stonington.
April 10, 1854, Mr. Joseph F. Rindle of Groton, and Miss Fannie Wheeler of Stonington.
Sept. 17, 1854, Marston Merrill and Miss Prudence O. Nye, both of Stonington.
March 4, 1855, Mr. James D. Peckham of Charlestown, Rhode Island, and Miss Betsey M. Hilliard of North Stonington.
March 25, 1855, Mr. James L. Crandall and Miss Mary A. Brand, both of Stonington.
July 3, 1855, Mr. John H. Copp and Miss Ann Eliza Whiting, both of Stonington.
Nov. 7, 1855, Mr. Billings Brown and Mrs. Abbie Ann Goodwin, both of Stonington.

Dec. 23, 1855, Mr. Joseph C. Lamphere and Miss Mary F. Crandall, both of Stonington.
 Jan. 14, 1856, Mr. John Dunham and Miss Eliza Wilcox, both of North Stonington.
 July 10, 1856, Mr. Thomas Wheeler and Miss Sophia Chesebro, both of Stonington.
 Nov. 5, 1856, Mr. Richard A. Wheeler and Miss Lucy A. Noyes, both of Stonington.
 Jan. 3, 1857, Mr. James Davis of Stonington, and Miss Maria McGuire of Groton.
 Sept. 24, 1857, Mr. Enoch T. Chapman of Norwich, Conn., and Miss Phebe E. Noyes of Stonington.
 Nov. 26, 1857, Mr. Seth N. Williams of Ledyard, and Miss Eliza P. Noyes of Stonington.

Marriages before installation,	6
Marriages after installation,	64

Total	70
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INSTALLATION OF THE REV. PLINY F. WARNER.

Oct. 31, 1860, At the ordination of the Rev. Pliny F. Warner, over the first church and society (Congregational) of Stonington, were present :—
Pastors.

Rev. Timothy Tuttle.	Denison B. Williams, Ledyard.
Rev. Alvan Bond.	Dea. Williams, 2nd church, Norwich.
Rev. T. P. Field.	William H. Starr, 1st church, New London.
Rev. G. B. Wilcox.	Dea. Charles Butler, 2nd church, New London.
Rev. William Clift.	Charles T. Stanton, 2nd church, Stonington.
Rev. Stephen Hubbell.	Dea. S. B. Wheeler, North Stonington.
Rev. S. Hine (stated preacher).	Thomas A. Miner, Groton.
	Dea. Ebenezer Denison.
Rev. James M. McDonald, D. D., and Rev. A. L. Whitman, and Rev. J. B. Gulliver being present were invited to sit as corresponding members of the council.	
Rev. Timothy Tuttle, moderator.	Rev. Stephen Hubbel, scribe.
Rev. S. Hine made the introductory prayer.	
Rev. J. B. Gulliver preached the sermon.	
Rev. Alvan Bond made the ordaining prayer.	
Rev. T. P. Field gave the charge to the people.	
Rev. G. B. Wilcox gave the right hand of fellowship.	
Rev. William Clift gave the charge to the people.	
Rev. James McDonald made the concluding prayer.	

ADMISSIONS.

Dec. 2, 1860, James Norman.
 The same day, Elizabeth C. Moss.

Admissions 2.

Feb. 24, 1863, Rev. Pliny F. Warner dismissed.

MARRIAGES BY REV. PLINY F. WARNER.

Nov. 28, 1860, Solomon Perkins and Charlotte Broadbent, both of Stonington.
 March 3, 1861, Charles H. Ecclestone and Betsey M. Hamison, both of Stonington.
 June 15, 1861, John E. A. Brooks and Amanda W. Barber, both of Stonington.
 Sept. 29, 1861, William C. Brown of North Stonington, and Lucy A. Crandall of Stonington.

Marriages, 4.

ADMISSIONS BY REV. PAUL COUCH.

May —, 1863, Rev. Paul Couch came here and has preached as stated supply ever since.
 Aug. 7, 1864, Mrs. Nancy Davis Palmer, wife of Maj. Alden Palmer.
 The same day, Emeline Palmer.
 April 1, 1866, Abel H. Simmons.
 The same day, Mary Abby Simmons.
 The same day, Noyes Palmer Brown.
 The same day, Enoch Burrows Brown.
 The same day, Seth Noyes Williams.
 The same day, Eliza Phelps Williams.
 The same day, Abby Jane Noyes.
 The same day, Benjamin Franklin Williams.
 The same day, Mrs. Maria L. D. Sabin.
 The same day, Elias Everett Brown.
 Aug. 5, 1866, Charles P. Noyes.
 The same day, John D. Fish.
 The same day, John K. Moss.
 The same day, Ellen A. Moss.
 The same day, Martha Helen Brown.
 The same day, Wolcott M. Hill.
 The same day, Joseph Smith.
 The same day, Eliza P. Brown.
 The same day, Mary D. Mathews.
 The same day, Martha W. Noyes.
 Aug. 7, 1867, James A. Palmer.
 June 7, 1868, Dennis Shea.
 The same day, Sarah E. Denison.
 The same day, Phebe M. Denison.
 The same day, Eliza M. Wheeler.
 The same day, Alice A. Little.
 Aug. 2, 1868, Mrs. Thomas W. Hartley.
 Dec. 13, 1868, Thomas W. Palmer.
 The same day, Mrs. Lucy Browning Palmer.
 Aug. 1, 1869, Mrs. Desire Matilda Schoonover.
 Oct. 2, 1869, John S. Palmer.

Admissions, 33.

BAPTISMS BY REV. PAUL COUCH.

April 15, 1866, Fanny Stanton, daughter of Alden and Eunice Palmer.⁷
 The same day, Nathan Noyes, son of Benjamin F. and Ann Louise Williams.
 The same day, Charles Edward, son of Seth N. and Eliza P. Williams.
 The same day, William Henry, son of Seth N. and Eliza P. Williams.
 Aug. 28, 1870, Seth Noyes, son of Seth N. and Eliza P. Williams.
 The same day, Frank Lincoln, son of Benjamin F. and Ann Louise Williams.
 The same day, Anna Louisa, daughter of Benjamin F. and Ann Louise Williams.
 The same day, George Noyes, son of Benjamin F. and Ann Louise Williams.
 Aug. 28, 1870, Edith Denison, daughter of Benjamin L. and Ellen Augusta Cook.
 The same day, Josephine Williams, daughter of Joseph O. and Josephine Cottrell.
 The same day, Henry Harris, son of Latham H. and Maria S. Minor.
 The same day, Alden Rosseter, son of Alden Palmer, Jr. (deceased), and Eunice Palmer.
 Aug. 11, 1872, Charles Hewitt, son of Joseph and Susan Brown Smith.
 The same day, Joseph, son of Edmund S. and Eliza Noyes.

The same day, Alfred, son of Latham H. and Maria L. Miner.

Aug. 10, 1873, Warren Ladd, son of Benjamin L. and Ellen Augusta Cook.

Baptisms, 16.

MARRIAGES BY REV. PAUL COUCH.

- Oct. 22, 1863, Joseph O. Cottrell and Josephine Williams.
- Nov. 3, 1863, Henry M. Palmer and Mary Rosseter Palmer.
- Feb. 4, 1864, Benjamin F. Williams and A. Louisa Noyes.
- March 15, 1864, Charles A. Mathews and Mary D. Moss.
- May 25, 1864, Paul B. Stanton and Marcia P. Denison.
- Oct. 25, 1864, Julius C. Gallup and Mary E. Harvey.
- Feb. 20, 1865, Alden Palmer, Jr., and Eunice A. Noyes.
- Sept. 5, 1865, Joseph Griswold and Fanny E. Cottrell.
- Nov. 30, 1865, David L. Gallup and Fanny S. Noyes.
- Sept. 10, 1866, Frederic H. Smith and Elizabeth A. Denison.
- Jan. 9, 1867, Thomas W. Palmer and Lucy Browning.
- Feb. 5, 1867, Edmund S. Noyes and Eliza P. Brown.
- April 4, 1867, Asa Fish, 2nd, and Anna Brown.
- June 8, 1869, Benjamin Ladd Cook and Ellen Augusta Moss.
- Dec. 25, 1869, James Norman and Sarah Townsend.
- Dec. 27, 1871, Joseph W. Stanton and Emeline Palmer.

Marriages, 15.

ADMISSIONS BY REV. PAUL COUCH SINCE THE BI-CENTENNIAL.

- June 7, 1874, Henry M. Palmer.
- The same day, Mrs. Mary R. Palmer.
- The same day, Eliza B. Palmer.
- The same day, Emily A. Wheeler.
- The same day, Grace D. Wheeler.
- The same day, Avery W. D. Noyes.
- The same day, Mrs. Mary E. Lord.
- The same day, Charles E. Williams.
- The same day, Latham H. Miner.
- The same day, Mrs. Maria L. Miner.
- The same day, Mrs. Susan Smith.
- The same day, Mrs. Mary Emma Williams.

BAPTISMS BY REV. PAUL COUCH SINCE THE BI-CENTENNIAL.

- June 7, 1874, Mary R. Palmer.
- The same day, Eliza B. Palmer.
- The same day, Noyes Palmer.
- The same day, Maria Stanton Smith.
- The same day, Avery W. D. Noyes.
- The same day, Emily A. Wheeler.
- The same day, Grace D. Wheeler.

BIOGRAPHICAL SKETCHES

OF

SOME OF THE EARLY SETTLERS OF STONINGTON.

WILLIAM CHESEBROUGH.

WILLIAM CHESEBROUGH, the first white man who made what is now Stonington, in Connecticut, his permanent place of abode, was born in Boston, Lincolnshire, England, in the year 1594, where he married Anna Stevenson, December 6th, 1620. He was a gunsmith, and worked at his trade in England, and in this country, until he came to Stonington in 1649, when he changed his occupation to that of farming and stock raising, occupying and improving the large grants of land given him by the town of Pequot, now New London.

In the early part of the year 1630, he joined a large party of emigrants who came with John Winthrop, Esq., to this country. Mr. Chesebrough located himself in Boston, Mass., and soon after became a member of the First Church.

He was admitted a freeman of the Massachusetts colony in May, 1631, and afterwards took an active part in public affairs. In 1632, Mr. Chesebrough was elected as "one of two" from Boston to unite with two from every plantation to confer with the court about raising a public stock, and Prince in his "Annals" says that this seems to pave the way for a house of representatives in the General Court.

In 1634, Mr. Chesebrough was elected constable of Boston, where he continued to reside for several years. Previous to 1640, he removed to Braintree, and that year was elected deputy to the Massachusetts General Court. Soon after which he removed his residence to Rehoboth, Plymouth Colony, where in 1643 his list was returned at £450.

The next year lots were drawn for a division of the woodland near the town, and Mr. Chesebrough received lot No. 4. During this year the planters of Rehoboth drew up and signed a compact by which they agreed to be governed by nine persons "according to law and equity," "until we shall subject ourselves jointly to some other government." Mr. Chesebrough was a party to that transaction, which was participated in by thirty of the planters of the new settlement.

He had taken an active and prominent part in organizing the town of Rehoboth, and at a public meeting held July 12, 1644, his services were recognized by the town in ordering that he "should have division in all lands of Seakunk, for one hundred and fifty-three pounds, besides what he is to have for his own proportion, and that in way of consideration for the pains and charges he hath been at for setting off this plantation."

He was propounded for freeman at the General Court at Plymouth in 1645, but was not admitted until 1648. Notwithstanding the prominent part he acted in establishing the plantation of Rehoboth, and the recognition of his services by the new town, he was not treated with much favor by the General Court, which ordered him to be arrested for an affray with an Indian by the name of Vssamequine, and harshly treated him in other respects. This led him to look further for a permanent place of abode.

About this time John Winthrop, Jr., acting under a commission from the Massachusetts General Court, commenced a settlement at Nameaug, afterwards called Pequot, and then New London. Mr. Chesebrough visited the place in 1645 for the purpose of making it his future home. He was kindly treated by Mr. Winthrop, and urged to settle there; but finding the place in several respects unsuitable to his expectations, he concluded not to stay.

Subsequently, he examined the Pawcatuck region, and finally concluded to settle at the head of Wequetequoc Cove. He shared the friendship of Roger Williams, and was encouraged and assisted by him in removing his habitation to Pawcatuck. He did not, however, immediately remove his family here, and not until he had provided for them a comfortable place of abode. It was during the summer of 1649 that his family came to Wequetequoc and occupied their new house in the wilderness. The marsh land bordering on Wequetequoc Cove, furnished hay for his stock in abundance.

He brought his entire family with him, which consisted of his wife and four sons, namely, Samuel, Nathaniel, John, and Elisha. The two eldest and the youngest subsequently married and had families, and after the death of each, their widows married again. John died single in 1660.

Mr. Chesebrough, like most of the early planters, traded more or less with the Indians, and was also engaged in trade with the people of Long Island and elsewhere.

The first act of the General Court of Connecticut was an order prohibiting all persons from selling fire-arms and ammunition to the Indians; another act was passed in 1642 "forbidding smiths from doing any work for the Indians, or selling them any instrument or matter made of iron or steel, without a license from two magistrates."

Various other acts were passed regulating and in some cases prohibiting trade with the Indians.

Mr. Chesebrough while living at Rehoboth, had incurred the displeasure of certain parties in the Plymouth Colony, and no sooner was he located here, than they informed the General Court of Connecticut that he had removed here for the purpose of selling fire-arms to the Indians; whereupon the court, in November, 1649, issued a warrant "to the constable of Pequot to repair forthwith to Chesebrough of Long Island (where he was trading at the time), and to let him understand that the government of Connecticut "doth dislike and distate the way he is in and trade he doth drive among the Indians," and that they do require him to desist therefrom immediately; and that he should repair to Capt. Mason of Seabrook, or some of the Magistrates vpon the river (Connecticut), to give an account to him or them of what he hath done hitherto."

Mr. Chesebrough at first disregarded this order, claiming that his new home was within the jurisdiction of Massachusetts, but subsequently, acting under the advice and assurance of Mr. Winthrop and other friends at Pequot, he so far yielded to the authorities of Connecticut as to engage to appear at the General Court at Hartford in March, 1651, some sixteen months after the issue of said order, and related to them the reason why he had taken up his abode at Wequetequoc, and that he was not engaged in any unlawful trade with the Indians, and assured them that his religious opinions were orthodox, neither did he intend to remain alone in the wilderness, and was in hopes that in a short time he should be able to procure a competent company of desirable persons for the planting of the place.

The court reluctantly permitted him to remain on condition that if he would give a bond of £100 not to prosecute any unlawful trade with the Indians, and that he would furnish them with the names of such persons as he could induce to settle at Pawcatuck before the next winter, they would not compel him to remove.

While the planters of Pequot were friendly to Mr. Chesebrough, they preferred that he should become an inhabitant of that settlement, rather than to establish a new township.

In September of the same year, Mr. Chesebrough again visited Hartford for the purpose of obtaining a legal title to the land he occupied. Mr. Winthrop and the deputies from Pequot, engaged that if he would put himself on the footing of an inhabitant of Pequot, he should have his lands confirmed to him by a grant of the town. To this he acceded. But the bounds of Pequot did not include his lands, whereupon "on request," the court extended the bounds of the settlement to Pawcatuck River, and the town in November following gave him a house lot at Pequot, which he never occupied.

In January, 1652, a large tract of land was given him by the town of

Pequot, which was afterwards liberally enlarged until it embraced between two and three thousand acres, and was included within the following boundaries, namely, beginning at the harbor of Stonington, running northerly up the same, and Lambert's Cove, and Stony Brook to the old Post Road, thence following said road easterly to Anguilla Brook; thence down said brook and Wequetequoc Cove and the Sound, to the place of beginning.

Mr. Chesebrough succeeded in drawing around him a sufficient number of "acceptable persons," to satisfy the General Court; and the settlement of the town thus begun, went on in a flourishing condition until 1654, when the planters here desired a separation for religious, as well as civil purposes. This measure was resisted by the planters at Pequot.

Meantime Massachusetts laid claim to the settlement, and the controversy went up to the Court of the Commissioners of the United Colonies, and terminated in 1658 in awarding all the territory east of Mystic River to the Massachusetts colony under the name of Southerton, and so remained until 1662, when it was included in the new charter, and again became a part of the Colony of Connecticut.

In 1665, the name of Southerton was changed to that of Mystic, and in 1666, it was again changed to Stonington.

Mr. Chesebrough was a man of more than ordinary ability, and held positions of trust not only in the Massachusetts colony, but was prominent in the settlement of the town of Rehoboth, in Plymouth Colony. After his place at Wequetequoc was included in the township of Pequot, he was elected deputy thereof to the General Court at Hartford in 1653-4-5-6, and on one occasion rate maker or assessor.

When in 1658 the Massachusetts General Court asserted jurisdiction over this town, Mr. Chesebrough with others were appointed to manage the prudential affairs thereof, and "one of the Commissioners to end small causes and deal in criminal matters."

He held the office of Townsman (selectman) until Southerton was reannexed to Connecticut, and was the first man elected Deputy after the reunion, and succeeded in restoring amicable relations with the court which had been seriously disturbed by the jurisdictional controversy. After his return, he was elected first Selectman of the town, and reëlected every year up to the time of his death, which took place June 9th, 1667.

Mr. Chesebrough died before the organization of the Church, but as he was the pioneer settler of the town, and a prominent actor in all public transactions connected therewith, and in full sympathy with the recognized churches of his day, I have thought best to give this brief sketch of his life.

His dwelling-house stood upon the site now occupied by Abel Cramdall, Esq.

Children of William and Anna Chesebrough:—

Maria, bapt. Boston, Eng., May 2, 1622. Buried June 9, 1622.

Martha, bapt. Boston, Eng., Sept. 18, 1623. Buried Sept. 26, 1623.

David, bapt. Boston, Eng., Sept. 9, 1624. Buried Oct. 23, 1624.

Jonathan, twin to David, bapt. Sept. 9, 1624. Died young.

Samuel, bapt. Boston, Eng., April 1, 1627.

Andronicus, bapt. Boston, Eng., Feb. 6, 1629. Buried February 8, 1629.

Junice, twin to Andronicus, born and buried Feb. 6, 1629.

Nathaniel, bapt. Boston, Eng., Jan. 25, 1630.

John, bapt. Boston, Mass., Sept. 2, 1632. Died at Southerton, 1660.

Jabez, bapt. Boston, Mass., May 3, 1635. Died young.

Elisha, bapt. Boston, Mass., June 4, 1637.

Joseph, born at Braintree, Mass., July 18, 1640. Died young.

THOMAS STANTON.

He was the first man who joined Mr. Chesebrough in his new settlement. He obtained a grant or license from the General Court to erect a trading-house at Pawcatuck, in February, 1650, with the exclusive right to trade in Pawcatuck River for three years next ensuing, with six acres of planting ground, and liberty of feed and mowing according to his present occasion.

Mr. Stanton did not move his entire family here until 1656. His family first resided at Hartford, and were there at the time when he obtained his grant at Pawcatuck. They removed to Pequot in 1651, and remained there until they joined him at Pawcatuck. Mr. Stanton came to this country in 1636, and soon became prominent as an Indian interpreter. He was appointed by the General Court of Connecticut Interpreter in the year 1638. He was also appointed Interpreter General of New England, by the Commissioners of the United Colonies. In almost every transaction between the English and Indians, whether negotiating a treaty or in the conveyance of lands, he was sought for as an interpreter, and trusted with the most unlimited confidence by both parties.

He was not only prominent as an interpreter, but distinguished himself in the affairs of the plantation. In 1638, he was appointed by the Massachusetts General Court "as one of the persons to order the prudential affairs thereof," and after Southerton was annexed to the Connecticut Colony by the new charter Mr. Stanton was appointed a commissioner to try civil and criminal cases. He was reappointed every year up to 1677, the year before his death. County courts were established in Connecticut in 1666. Major Mason, Mr. Thomas Stanton and Lieutenant Pratt occupied the "Bench" the first year. He was elected deputy for Stonington in 1666, and reelected yearly up to 1675.

Mr. Stanton's grant of land by the General Court in 1650 was afterwards liberally enlarged by the Court and towns of Pequot and Stonington. His principal tract of land extended from the ford or riding-way a few rods below Pawcatuck Bridge, bounding easterly on the river, to Little Narragansett Bay, including several islands therein, and westerly about half way to Wequetequoc Cove; thence northerly, bounding westerly on Walter Palmer's land, to the west side of Taug-au-quag Hill; thence easterly to the place of beginning.

His residence stood on the Connecticut side of the river, a few rods from and a little below the old Fording-way.

Mr. Stanton was married at Hartford to Anna Lord, daughter of Dr. Thomas and Dorothy Lord, in the year 1637. Their children were, —

Thomas, born in 1638.

Mary, born in 1640.

John, born in 1643.

Hannah, born in 1644.

Joseph, born in 1646.

Daniel, born in 1648.

Dorothy, born in 1651.

Robert, born in 1653.

Sarah, born in 1654.

Samuel, born in 1657.

THOMAS MINER.

He joined the new settlement in 1653, and bought his first tract of land of Cary Latham that year, and afterwards had large grants of land from the General Court, and from the towns of Pequot and Stonington. He located himself near the mouth of Quiambog Cove, and built his house a few feet east of the present residence of Capt. Thomas Miner.

Mr. Miner came to this country from Chew-Magna, County of Somerset, England, in the good ship *Arabella*, and reached Salem, Mass., June 14, 1630. Not liking that place, he went to Charlestown, where he aided in forming a church, and became a member thereof.

In 1634, the younger John Winthrop formed a company and removed with them to Saybrook; with them came our Thomas Miner, who had previously married Grace, daughter of Walter Palmer, April 20, 1633.

In 1643, Winthrop made a move to form a settlement at Nameaug or Pequot, and among his associates was Thomas Miner. In 1645, the settlement of that place was actually commenced, but it is not probable that Mr. Miner moved his family there before 1646. He took an active and prominent part in the affairs of the new settlement, and was elected one of the Townsmen that year. He was elected Deputy in 1650 and 1651, and was appointed by the General Court assistant, with Samuel

Lathrop, to John Winthrop, Esq., "for the settling of some way for deciding small differences among them, under the value of forty shillings." The same year he was appointed by said court to be a military sergeant in the town of Pequot, and invested with power to call forth and train the soldiers of that town according to order of court.

After Mr. Miner located himself at Quiambog, he was elected magistrate, deputy, selectman, and chief military officer, and held in turn every office in town. Mr. Miner's homestead tract of land was bounded eastwardly by Quiambog Cove, from the head of tide-water to its mouth; southerly by Fisher's Island Sound; westerly by Capt. John Mason's grants; and northerly by a sixteen pole way leading from the Mason land easterly to the first Meeting-house on Palmer's Hill.

He was a man in whom the people reposed the fullest confidence, never swerving from the path of rectitude. His piety was of the faithful, honest type. He was one of the first deacons of our church, and was largely instrumental in organizing it, and labored faithfully through life to advance its prosperity.

Children of Thomas and Grace Miner:—

John, born in 1634.

Joseph, born in 1636.

Thomas, born in 1638.

Clement, born in 1640.

Ephraim, born in 1642.

Manasseth, born in 1647.

Ann, born in 1649.

Maria, born in 1650.

Samuel, born in 1652.

Elizabeth, born in 1653.

Hannah, born in 1655.

Mr. Miner died October 23, 1690.

WALTER PALMER.

He came here in 1653, and located himself on lands that he had purchased of Governor Haynes. He subsequently received other grants of land from the town of Pequot, adjoining his first purchase. He erected his dwelling-house on the east side of Wequetequoc Cove near the present residence of Thomas J. Wheeler, Esq., on the site of the old Slack House.

His lands were bounded on the west by Wequetequoc Cove; south by the Bay; easterly by Thomas Stanton's grants, and north by the Chesebrough land, and lands given to Thomas Miner.

Mr. Palmer died in 1662, leaving a will which was probated in Boston, Mass.

Walter Palmer came to this country from England, and reached Charlestown, Mass., in 1629. He brought with him his daughter Grace, whose mother died in England. He was sworn freeman May 18, 1631. Sometime before 1633 he married Rebecca Short, and with his new wife, and daughter Grace, joined the church in Charlestown, June 1, 1633, where he continued to reside until 1642, when they removed to Rehoboth, Plymouth Colony. Here he purchased and received large tracts of land, and was elected deputy to the General Court of Plymouth in 1643 and 1647.

During his residence in Rehoboth, he held various town offices, and enjoyed largely the confidence and esteem of his fellow-citizens. Mr. Palmer died twelve years before our church was formed, but having been one of our early settlers, and prominent in laying the foundation of our town and church, I have given him this brief tribute of respect.

Children of Walter Palmer:—*1608*

- 1. Grace, born in England, *in 2. William, b. in England*
- 2. Hannah, born in Massachusetts, June 15, 1634.
- 3. Elihu, bapt. there Jan. 24, 1636.
- 4. Nehemiah, born Nov. 27, 1637.
- 5. Moses, born April 6, 1640.
- 6. Benjamin, born May 30, 1642.
- 7. Gershom, born *at Rehoboth* *1643.*

John, Jonas, and William, were born in Rehoboth.

- 8. *Rebecca, born about 1646. She was the youngest*

CAPT. GEORGE DENISON.

He came here to reside in the year 1654. He received several large grants of land from the towns of Pequot and Stonington; also large tracts from Oneco and Joshua, sons of Uncas.

He erected his dwelling-house near Pequot-se-pos, a few feet west of the residence of the late Oliver Denison, deceased, and subsequently surrounded it by a stockade fort. His homestead place was bounded on the west by John Stanton's farm, on the south by the Mason Highway, eastward to Palmer Hill, and then by Amos Richardson's land; easterly by Richardson's land and the Town lots; and northerly by said lots and lands of Capt. John Gallup.

Captain Denison was the youngest son of William and Margaret Denison, and came to this country in 1631, in company with the Rev. John Eliot, and settled in Roxbury, Mass., where he married Bridget Thompson in 1640. She died in 1643, leaving two children.

After her death, he returned to England and engaged in the civil conflict with which the kingdom was convulsed. On his return to this country about two years afterwards, he brought with him his second wife, Ann, daughter of John Borodel, of Cork, Ireland, and one son, George Denison, Jr. *No! It was the son John who was born in England, July 16, 1646. The son, George, Jr., was born in New London, or Stonington, in 1652.*

He was chosen Captain in Roxbury, and was "called a young soldier lately come out of the wars in England." In 1651, he came to Pequot to reside, bringing his family with him, consisting of his wife and four children, and had a house lot given him by the town, which he occupied until 1654, when he sold out and removed to this town.

Captain Denison took an active and decided part in 1656 in favor of having "Mystic and Pawcatuck" set off from Pequot, and a new township with a ministry of its own established. By this course he incurred the displeasure of the leading men of Pequot, and by favoring the claims of Massachusetts to the jurisdiction of the place, he drew upon himself the censure of the General Court, and when Southerton was incorporated and annexed to Suffolk County, he was appointed first townsman, commissioner, and "clerk of the writs."

He was active and influential in securing the favor of the Massachusetts Court, and aided in securing large grants of land here to parties there, which overlapped grants made to Chesebrough, Palmer, Stanton, and others, by the General Court of Connecticut.

This alienated some of his friends.

But the reunion of the settlement by means of the new charter, had the effect of extinguishing these Massachusetts claims, and the Connecticut grants were left undisturbed.

When Mr. Chesebrough in 1664 asked the General Court of Connecticut for amnesty for the planters who had favored the claim of Massachusetts to this place, it was readily granted for all except Captain Denison. Two years later, it was extended to him, and ever afterwards he was regarded with favor by the General Court.

From 1671 to 1694, he represented Stonington for fifteen sessions of the General Court. He was appointed magistrate, selectman, and held almost every office in town.

While Captain Denison was prominent and active in civil affairs, he was more distinguished in military matters. With the exception of Captain John Mason, he was the most conspicuous and daring soldier of New London County, and was in fact the Miles Standish of the settlement, a natural military leader, and though holding the rank of captain, he often commanded expeditions against the Indians, and was always most successful when commander-in-chief.

He participated in the Narraganset swamp fight in 1675, and performed prodigies of valor. As early as February following a series of forays were commenced against the Narranganset Indians. They were commanded by Captain Denison and Capt. James Avery. These partisan bands were composed of volunteers, regular soldiers, Pequots, Mohegans and Niantics.

It was the third of these roving excursions, begun in March and

ended April 10, 1676, in which the celebrated Narrangansett chieftain, Canonchet, was taken prisoner. He was brought to Stonington, and was put to death at Anguilla, near where Gideon P. Chesebrough now resides. A council of war was held, during which his life was promised him if he would use his influence with the Indians to put a stop to the war, but he indignantly refused, saying that the Indians would not yield on any terms.

He was told of his breach of faith in not keeping the treaties which he had made with the English, and of the men, women, and children that he had massacred, and how he had threatened to burn the English in their houses; to all of which he haughtily and briefly replied, "that he was now in their hands, and they could do with him as they pleased."

He was importuned and urged to let a councillor of his go and treat with his people, but he haughtily refused, whereupon the council of war voted for his immediate execution.

When Canonchet was told that he must die, he seemed not at all moved, but coolly answered "that he liked it well, and that he should die before his heart had grown soft, or he had said anything unworthy of himself."

He was shot by Oneco, son of Uncas, and by Cassasinamon and Herman Garrett, two Pequot sachems. The Mohegans quartered him, and Nantics built the fire and burnt his remains. His head was sent as a "token of love" to the council at Hartford.

In June following, Captain Denison commanded a company raised in New London County, for Major Talcott's expedition against the Indians in Massachusetts. They went as far north as Northampton, and returned after having scoured the country far up the Connecticut River, but met with a very few of the Indians. After a few days' rest this army again went in pursuit of the Indians.

This time they went first to the northwest of Providence, then south to Point Judith, then home through Westerly and Stonington to New London. After a short respite they started again July 18, 1676, and made their way this time into Plymouth Colony. They went to Taunton, from whence they returned homeward, but hearing that a large number of Indians were working their way westward, making depredations as they went, they pursued and overtook them, and had a sharp and final struggle with them beyond the Housatonic, after which they returned and the men were disbanded.

There were ten of these expeditions, including the volunteer forays under Denison and Avery. They inflicted speedy vengeance upon the Indians, and broke their power forever. The remnants of the Indian tribes were gathered together, and located wherever the English desired.

In all these military expeditions, Captain Denison bore a conspicuous part, and won for himself undying fame.

Captain Denison was born in 1618, and died at Hartford, October 24, 1694, during the session of the General Court, which he was attending officially, and was buried there.

Children by his first wife were:—

Sarah, born March 29, 1641.

Hannah, born May 20, 1643.

Children by his second wife were:—

George, born 1653.

John, born July 16, 1646.

William, born 1656.

Ann, born 1649.

Margaret, born 1655.

Borodel, born 1654.

Mercy, born 1658.

*(This is incorrect. John
was the oldest son. John
was born in 1652; Ann
1649. William in 1650.
John was born in 1651
and named for John P.
dell, his mother's father.)*

CAPT. JOHN GALLUP.

He was among our early planters, and was the son of Capt. John Gallup, of Boston, Massachusetts, and both father and son were noted as Indian fighters. He came to Pequot in 1651, where he lived until 1654, when he removed to Mystic and built him a house on a tract of land given him by the town of Pequot.

His dwelling-house stood where the Messrs. Greenman's farm-house, occupied by Warren Lewis, now stands. Captain Gallup's homestead place was bounded on the west by Mystic River, south by Captain Denison's land, east by Denison's land and the Town lots, and on the north by Robert Parks' land.

Captain Gallup was a brave and valuable officer, and was loved and respected by his men. He lost his life in the terrible swamp fight, December 25, 1675. He married Hannah Lake, daughter of Madam Margaret Lake, and a relative of Governor Winthrop.

His children were:—

John, born —.

Benadam, born in 1655.

William, born in 1658.

Hannah, —.

Samuel, —.

Christobel, —.

Elizabeth, —.

Mary, —.

Margaret, —.

THOMAS WHEELER.

He was born in 1602, and came to this country in 1635, and located himself in the town of Lynn, Massachusetts. He was made a freeman by the Massachusetts General Court in 1642. He continued to reside in Massachusetts until 1664, when he came to this town, bringing one son and two daughters with him.

He had large tracts of land given him by the town of Stonington, and made large purchases until he became the largest landholder in the township. He took an active part in organizing the "town platt" and laying out the ministry land, and in building the new meeting-house on Agreement Hill; participated in the organization of the Church, and became a consistent and honored member thereof.

He was admitted a freeman by the Connecticut General Court in 1669, and was elected deputy and selectman, and held other town offices. His homestead place was situated where the late George C. Brown lived in North Stonington.

He married Mary, ——.

Children:—

Isaac, born ——.

Elizabeth, born ——

Sarah, born ——

Mr. Wheeler died in 1686, aged 84 years.



